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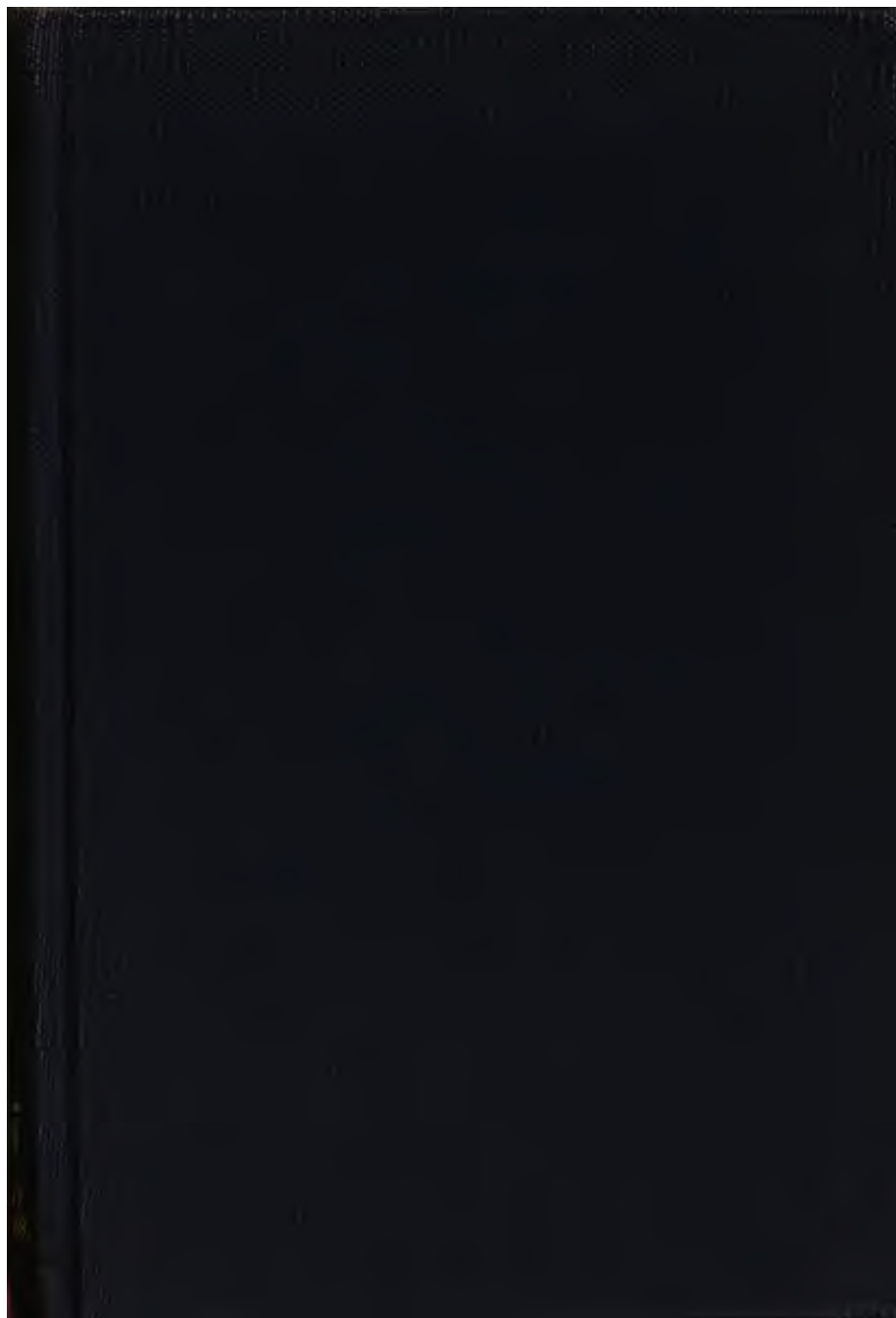
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A Modern
Crusade in the
✠ Turkish Empire

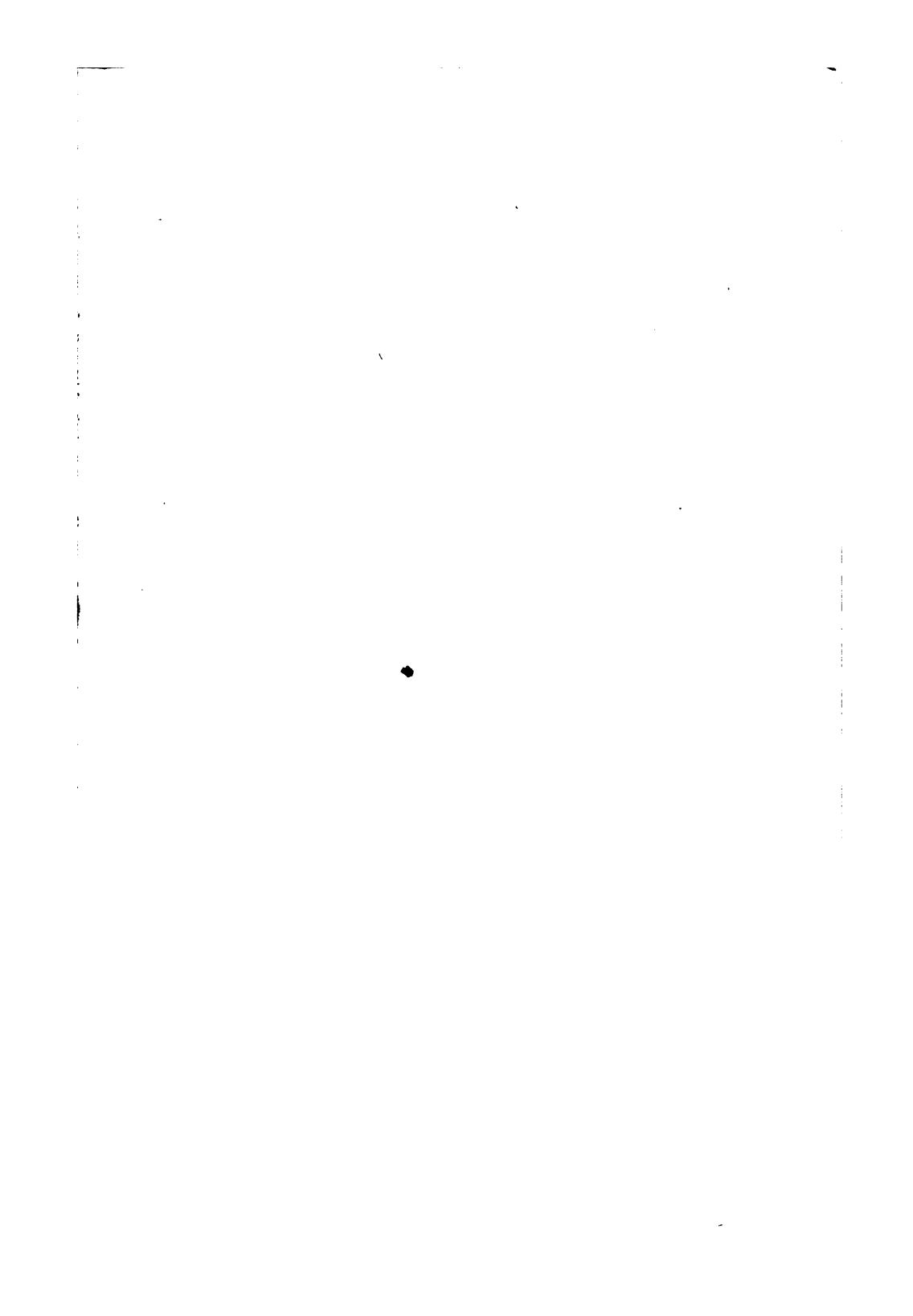
عَافِيَةُ أَوَّلَهُ



The inscription on the front cover, "Afiyet ola," is a common saying in Turkey, which is equivalent to "Health to you" or "May you enjoy it." The Turk always offers a cup of coffee or some other refreshment with the wish "Afiyet ola," "May it be health to you."

The Greek symbol on the back cover, Ζ Ω Η Φ Ω Σ "Life" and "Light" was found on the ruined walls of a Christian church by Dr. A. S. Long of Constantinople, who sent it to the W. B. M. . because of its coincidence with the name of their publication Life and Light.







View of Robert College

A Modern Crusade in the Turkish Empire

*"The women of a nation are the
best measure of the degree of progress
it has reached.*

—Abd-ul-Hak Hamid Bey.

✓
FLORENCE A. FENSHAM
MARY I. LYMAN
MRS. H. B. HUMPHREY

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INTRODUCTION.



TO DO justice to the subject suggested by the title of this pamphlet would involve a treatment far more extensive than is possible here. It would tell the story of the various peoples of the Orient, their environment, their past, how they came to think and do as they do now, more nearly in their own word and phrase. It would tell of the splendid faith that initiated the work of the American Board, and the way in which that faith has built up a whole system of education from primary school to college, and has sent ideas of truth and right broadcast, throughout the empire, by its publications. It would tell of its agencies for social betterment, the hospitals, dispensaries, and industrial schools, and more, it would show the ideal of enlightened Christian manhood which has produced a whole generation of earnest men of power and purpose.

Again, in so limited a sketch it has not been possible to make mention, even by name, of a host of gifted, consecrated men and women who have built their lives into the work, with a heroism which has not its parallel in any other walk of life. The villages, towns, and highways of the Turkish Empire; the hearts of those, who, through their ministrations, have come out of darkness in to light, re-echo them.

The American Board, with its three co-operating Woman's Boards, is the only one to occupy the Ottoman

24 May 98

Empire with missionary work. Yet, there are other societies and individuals, in England and in Europe, who, in the times of tragedy through which Turkey has passed, have been eager to lend assistance to the work already established. Especially was this so in the times of the Russo-Turkish war, the Greek war, the Armenian Massacres and the Macedonian disturbances. Orphanages have been built and aid given which formed a valued adjunct to the work. The Roman Catholic Church has penetrated everywhere, and its social agencies, its homes for the sick, infirm, and homeless have met a much-felt need in Turkey.

In a third place, lack of space forbids presenting at length an important feature, the self-development of the people in the Turkish Empire, a view of young Bulgaria with her new enthusiasm expressing itself in a national development of education and industry. The native schools among Armenians, with all the serious check of circumstance yet witness to an awakening that is worthy of consideration. The desire for education among Greeks and the schools which manifest this should not be overlooked; or even the tardy growth of an educational system, both for boys and girls, in the Moslem world.

All that it has been possible to do is to sketch in bold outline the need the Oriental woman has of our help, the conditions under which that aid is being given and the grounds of encouragement that the women who have sacrificed and worked for this end in America rightly have, in the upbuilding of a Christian womanhood in Turkey. If, in any way this story of the women of Turkey and their need should prove a further incentive to Christian women of America, to share more eagerly in their prayer, activity and resources with them; if the words of Jesus, "Inasmuch as ye have done it unto the least of these" should come to any woman's heart with new significance, our purpose will have been attained.

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Map of Turkey

CHAPTER I.

THE OTTOMAN EMPIRE—GEOGRAPHICAL DIVISIONS —PHYSICAL FEATURES—POPULATION— GOVERNMENT—LANGUAGES.

Of the many anomalies of modern speech none are more striking than those referring to Turkey. What we know popularly as Turkey is, more correctly, the Ottoman Empire, a vast domain under the sway of the Osmanli Turks, and extending over great tracts of land in three continents, South East Europe, Western Asia, Northern Africa and islands of the Mediterranean Sea. Nor are the Turks properly Turks except as usage makes them so, for the term Turk is a racial one referring to many branches of a great family, one of which is the Osmanli. The tactful stranger in Turkey soon learns that it is offensive to the Osmanli to be called a Turk, as that word has come to have the meaning among them of "uncouth," "barbarous"; "the submissive," "the resigned," is far more pleasing to their ears. Nor are all the people who live in Turkey "Turks," for the empire is, as has been said, "an incongruous bundle of heterogeneous elements." If it is unpleasant to an Osmanli to be called a Turk far more so is it to an Armenian or Greek to be called so, for not only are the latter separated from the former by race, religion, and tradition, but the very existence of these Christian races of Turkey today has been secured by persistent struggle for centuries to escape absorption by the Moslems.

So varied and widespread is the territory of the Ottoman Empire that it naturally sub-

Geography

Turkey in Europe

divides into three parts, Turkey in Europe, Turkey in Asia, and Turkey in Africa. Turkey in Europe stretches across the Balkan Peninsula from the smiling waters of the Bosphorus to the Adriatic Sea. Its longitude varies from $29^{\circ} 10'$ to $19^{\circ} 20'$ E., while its latitude ranges from 40° to 43° N. It covers an area of 67,810 sq. miles. Toward the southeast it terminates in the peninsula we know as the Balkan, shut in as it is by the Black Sea, the Bosphorus, and the Sea of Marmora. It is divided by its mountain ranges into three sections: first, Albania; second, Macedonia, and third, Thrace. Macedonia, the storm center of the Sultan's troubles at the present time, has ever been known to history as the home of many races not easy to subdue. It has many rivers, deep lakes and dense forests. The soil of Macedonia is not very fertile, and less has been done in agriculture here, partly on this account and partly because the people for centuries have been averse to fixed pursuits. Minerals are found in some parts of the country, rock, salt, silver, copper, gold, but there are small facilities for mining and little is done. Goats and sheep are relied upon for food, and the people prefer to use mules for travel rather than horses and oxen. Maize and the grape vine are extensively cultivated, as also figs, olives, the pomegranate, the plum, wheat, rye, barley, tobacco, cotton, hemp, flax beans, peas, lentils, onions, cabbage, beets, and cucumbers. Albania and Macedonia are the two provinces of European Turkey where the American Board and the Woman's Boards have established their work, as also in the independent principality of Bulgaria, to the north.

Turkey in Asia subdivides by its natural features into four great parts, Asia Minor, the Sporades of the Aegean Sea, the great basins of the Euphrates and Tigris rivers and the west coast of Arabia.

**Turkey
In Asia**

The most important of the divisions of Turkey in Asia is Asia Minor, "the lesser" as distinguished from the greater Asia. It is also called Anatolia, the rising sun. It is washed by three seas, on the north by the Euxine or Black Sea, Kara Deniz, as the people call it in Turkey; on the west by the Marmora and the Aegean seas, and on the south by the Mediterranean. It reaches over an area of 220,000 sq. miles, with a longitude of 26°-48' E. and a latitude of 30°-42' north. Two great mountain ranges traverse the country, the Taurus and the Anti-Taurus. The Taurus range in the south rises close to the Euphrates river and extends to the coast, reaching a height in some places of 10,000 feet. In fact the island of Cyprus seems to be but a continuation of it. A number of small ranges spring from it and culminate in the mountain so familiar to our Americans at Cesarea, Mt. Argaeus or Ejish Dag. The Anti-Taurus range runs along the coast at the north, glorying in its peaks, the Keshish Dag or the Asiatic Olympus at Broosa, and the Kas Dag or Mt. Ida, 5,700 feet above the plain of Troy. Both the Taurus and the Anti-Taurus ranges have passes through them, the most important and interesting of which is the famous Cilician Gates, not far from which stands Tarsus Institute. Migrating people, traders, conquering armies have marched through this pass. Alexander the Great, to overthrow the Persians, Mehemet Ali, in search of a short cut

to his conquest of Byzantium. But a greater host than all marched through its deep defiles when the apostle Paul, filled with his vision of truth, stormed its redoubts and the modern Christian missionary movement planted schools in its very defiles.

The rivers of Asia Minor flow mostly north into the Black Sea. All its rivers are famous in history. The Halys, the Iris, with its winding of 240 miles, losing itself at last in the sea east of Samsoun. Other rivers are the Bathrys, the Sakaria, the Hermes, famous for its gold-bearing sand, the Granicus flowing from the slopes of Mt. Ida, where Alexander gained his first victory over Danus, 354 B. C. Then the Meinder, "called by the gods Xanthus, by men the Scamander"; the big Meinder, whose windings have given a word to enrich our tongue, and the silver Cydnus bound to the memory of Antony and Cleopatra.

The chief cities of Asia Minor are Constantinople, Smyrna, Cesarea, Marsovan, Konia, Angora, Afiun Kara-Hissar, "the black castle of opium," Trebizond, Broosa, Isnik, the ancient Nicæa, and Ismid.

Turkey in Africa, the third of the divisions of the Empire, has two sections, Tripoli and Benghazi. It has an area of some 308,500 sq. miles. Along the coast runs a strip of fertile land. The rivers are small and often dry. There is little water, but where this is found there is abundant fruit. Most of the inhabitants are nomads and live in tents. The inhabitants are Moors, Arabs, Kabyles, Ottomans, Negroes, Jews and Europeans. The American Board has no work here.

The climate of Turkey is varied because

Turkey
In Africa

of the diversity in relief. In some places one may pass from winter to summer in twenty-four hours. Along the west coast the thermometer varies in summer from 85°-96° or 100°, and although there is little rain, the lack is less felt because of the heavy dew. In some parts of the country there is little or no snow, while in others there are long winters. The northern shores possess magnificent forests and rich vegetation, including oak, beach, ash, plane, dense groves of walnut (cheaper to use for furniture in some sections than pine). There are boundless fruits, quince, mulberry, pomegranate, peach, apricot, plum, cherry, grapes, and fresh figs for the initiated. The interior of the country is barren, producing little more than a stunted growth of brushwood, some saline plants and in some places only two kinds of brambles. The fauna like that of the flora is that of Southern Europe. There are few bears; there are wolves, hyenas, wild cats, dogs, jackals, gazelles and the mud-wallowing buffalo, used for agriculture. The milk of the buffalo is much prized, and a rich cream is made from it, which forms one of the delicacies of the land. The cow is more rarely seen and is a poor specimen of its kind. The camel is the chief beast of burden in some parts. The Turks tell many stories of it. Some one once complained to the camel that his hump was crooked. He replied in the terse language of the country, words to this effect: "Am I so straight in every other part that you complain of my hump?" An interesting feature of the country is the fat-tailed sheep, a variety never seen in the United States. The fat of the tail is highly prized. A common sight in Turkey is a sheep

Climate

**Flora and
Fauna**

dragging behind it the heavy tail which some humane and thrifty owner has attached to a diminutive cart. The Angora or shawl-goat is a beautiful sight with its parti-colored decorations at the time of Kurban Bairam.

There are not many birds in Turkey, yet the Nightingale will charm you with her song, the eagle, falcon, bustard, stork and numberless butterflies be found. The Turks say that the stork is a Moslem, and never lights upon a Christian house, a theory not, unfortunately, carried out in fact. Over the blue waters of the Bosphorus skim the graceful yelkovan or lost souls who for sin committed in this life are doomed to be ever on the wing. They are, of course, the souls of women. When by continued motion they have purged their souls the peace of annihilation comes upon them.

Population

The population of the Turkish Empire is estimated at 32,176,696, but this number is not easy to verify, because of the difficulty of taking a census. Turks do not want it for fear of conscription. Christians avoid it because of the poll tax. Of the whole number, it is estimated that 16,000,000 are Moslem and the rest are nominal Christians or Jews. The three general classes are as follows:

I. The term Turk, as said before, is a racial term applicable to all Tartars. The three great groups of the Tartar race are, the Oriental group, embracing the Yakuts and Tartars of Altai and other parts of Siberia and the Turks of China; the Central group, including the Khirghiz, Uzberg and Tartars of Astrakhan, Lithuania, Crimea, etc.; and the Western group, embracing the Turcomans, the Tartars of the Caucasus, and the

Osmanli Turks. In addition to the Osmanli Moslems there are other Moslems in the Empire, the Koords, of Kurdistan, among whom work has been begun in Eastern Turkey; the Arabs who look upon the Osmanli as oppressors; the Turcomans who will not recognize the Sultan as their caliph and numberless others. The Yuruks of Bithynia and the Zeybecks of Smyrna have been regarded by some as survivals of an original pagan population. There are, too, the Yezidees, who number more than 200,000. They are devil worshippers, and hold a faith which is a curious mixture of degenerate Christianity derived from the Gnostics and Islam. They have no doubts about a personal devil. They treat him with great respect because they believe that some day he will be restored to heaven. They hold the Old Testament in great reverence, but care little for the Koran or for the New Testament.

II. Christians, or nominal Christians as they are sometimes called to distinguish them from the members of the Protestant churches of Turkey, form the second class of the population of Turkey. The term applies to all members of the Christian churches established in the earlier centuries of Christianity. The term is a civil as well as religious designation, and marks the people as neither Moslem or Jew. The chief Christian peoples are the Armenians, Greeks, Bulgarians and Syrians. In addition there are the European residents or Franks, as they are called. This name dates from the time of the Crusades, when all foreigners were addressed as hailing from France.

III. The Jews of the Ottoman Empire are of two kinds, the Sephardim, descendants of

the Jews expelled from Spain, who sought refuge in Turkey, and the Ashkenazim, the early settlers. Certain parts of the country are thickly populated with Jews as Salonica, where they number from sixty to eighty thousand. Here they are crowded together in a very unsanitary condition. The Hebrews are regarded with antipathy by the other races, especially by the Christians. Many crimes are charged against them as the kidnaping of children. There is a saying sometimes to be heard among the people which reflects this feeling. A man who has been talking with a Jew will say, in some parts, "Asking your pardon, I met a Jew today." There is, however, a closer bond between the Mohammedan and the Jew in their common feeling with regard to Christianity, and many Jewish women are found in Turkish harems.

Government

The government of Turkey is a despotic monarchy, and the head of the empire is the Sultan, Abdul-Hamid II, the Padishah, as he is called. The spiritual head is the Sheyk-ul-Islam, who has much influence over the Ulema or "learned ones," a group of professional theologians and doctors of Divinity whose duty it is to interpret the Koran. They are not unlike the Sanhedrim of the Jews. The head of temporal affairs is the Grand Vizier, with a divan or cabinet, including the various bureaus of which the government is composed. The Grand Vizier has much power so long as his head is on his shoulders, but he may be deposed at any time at the pleasure of the ruler. The Empire is divided into Vilayets, with a vali or governor-general at the head of each. Each Vilayet is subdivided into districts called Sanjaks (flags) from the symbol of power originally given

the officer. The Sanjaks are in turn divided into Kazas. The head of a Sanjak is a Mutessarif, that of a Kaza is a Kaimakam. There are twenty-four Vilayets in Asiatic Turkey. Pasha is a title of rank placed after the name. It was formerly restricted to a prince of the blood. Afterwards it was given to all higher civil and military officers. It is now conferred by the Sultan for distinguished services. A beg or bey is the son of a Pasha. In the summer of 1908 the Sultan issued a proclamation under pressure from the Young Turkey Party of Reform in which he pledged himself to give to the Empire a constitution insuring the recognition of personal rights and liberty to all his subjects. A general amnesty was proclaimed and all prisoners were released. Exiles from all parts of the kingdom and of the world were bidden to return to their homes. Just what the outcome of this measure will be time alone will tell, but the demand for a larger liberty coming from within would indicate that an unquenchable fire has been kindled in the body politic which prophecies bright things ahead for the country.

The languages used in different parts of the Empire are Turkish, Arabic, Armenian, Greek, Koordish, Bulgarian and Albanian, besides the European and Western tongues. A man who speaks but two languages in this land is ignorant. Your shoemaker will command no less than four. In the seaport towns one must have at least four to pass muster; first, his vernacular; then French to use with high officials. In general society, also, French is demanded, although German is beginning to share honors with it. Turkish is an absolute essential in dealing with the masses,

Language

while Greek is needed to converse with the native Christian peoples. Any additional languages you may have at hand, Italian, Russian, English, German, Arabic, Persian, or a dozen others may come in conveniently at any time. Turkish is the language most commonly used in the north, while Arabic has the same place in the south. There are in reality two Turkish languages, the one spoken by the Turcomans, a common language simple and unmixed. The other, an elevated language used in official life and in prose and poetic literature. The latter borrows most freely from Persian and Arabic, its poetic terms being taken largely from the Persian, while its grammar and a large part of its vocabulary is founded on the Arabic language. There was an original Turkish alphabet, but that was abandoned long ago, for the Arabic, with the addition of a few Persian letters, making thirty-four in all. Since most of these letters have one form when they stand at the beginning of a word, another in the middle, and still another at the end the Turkish boy in school has little less than a hundred signs to learn. The writing is from right to left, and they begin to read a book at what to us is its end. There are no capitals, but little punctuation, and all the letters are consonants, although a few are sometimes used as vowels. Yet, so perfect is the language that Max Muller has said of it, "If a college of the most distinguished scholars had met for the purpose of constructing a language, nothing so regular or symmetrical could have come from their hands." The leading peculiarity of the language is the habit of adding particles to the root of a word, so as to modify its meaning. In this way as many as three hundred forms can be built up from one stem.

CHAPTER II.

RELIGION—RELIGIOUS AND SOCIAL CUSTOMS.

One who remains for any length of time in the Ottoman Empire becomes deeply impressed with the fact that religious thought plays a large part in the life of its people. So conspicuous is this in the Christian churches of Turkey that an occidental is at first puzzled to know just what value to give to the expression of religious feeling with which each language is replete. That it is not mere language, no one who has followed the heroic struggles of these Christian peoples can doubt, but just what content this religious language has is the problem which faces every educator and religious worker who lives in the country.

The chief religions of Turkey are Moham- Islam
medanism, or better Islam, Christianity and Judaism. From the standpoint of the Moslem there is no such thing as Mohammedanism. That is a term coined by Europeans and applied by them to the followers of Mohammed. They claim to follow no man. They are Moslems "the resigned." Their religion is Islam "resignation," "submission." The central idea of this Moslem religion is the Unity of God. Their creed, the shortest in the world, "La'illah a-illa-'llahu; Muhamma-du-Rasulu-'allah." "There is no god but God, and Mohammed is the prophet of God." Their chief emphasis, however, is on the unity of God rather than on the second clause. That is added to give authority to the mission of Mohammed.

The bible of the Moslems is called the Koran. They claim that it is the uncreated Word of God, written in our books, engraved on

our hearts, articulated on our tongues, and heard by our ears. There are one hundred and fourteen chapters or suras in it, having no order or sequence. Each chapter has a fanciful title, as "The Spider," "The Pen," "The Fig," "The War Horses," "He Frowned," the name in each case being suggested by some word or phrase in the chapter. The opening words of the first chapter are in the form of a prayer held in great veneration by all Mohammedans.

"Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment. Thee do we worship and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor of those who go astray."

According to the Moslem religion sinners are tormented in the tomb, while the good have spiritual delights set before them. When a man dies he is questioned by two angels, Munnker and Nekir, as to his God, his religion and his prophet. There are twelve great sins, polytheism, homicide, the injury of another, adultery, desertion in the field of battle, magic, the robbery of orphans, disobedience to parents, sacrilege at the sacred city, Mecca, usury, illegal gain, theft, and the use of wine. Any one of these sins may be pardoned by God except polytheism. The emphasis made upon the unity of God explains the repugnance with which Moslems regard the Christian churches of the east on account of their images. It is sometimes sufficient to show them the bare walls of a Protestant chapel to disarm their suspicion.

The prophets of the Old Testament stand

high in power as intercessors, for through them a guilty soul may be redeemed from Hell. They believe in all the prophets, Christ as superior to all the others, except Mohammed. The angels are God's messengers without sex. The sacred books which came direct from heaven are in order of rank the Pentateuch, the gospels and the psalms. There are five rules of life for a Moslem: first, purification and ablution; second, prayer; third, fasting; fourth, pilgrimage; fifth, giving tithes. They do not believe that washing the body frees it from sin, for sin is taken away only by repentance, but a man cannot perform a religious act without first freeing his garments from defilement. Prayer must be made five times a day directly toward the Kaaba or sacred stone at Mecca, just before sunrise, at noon, in the afternoon, at evening, and during the night. The words are carefully prescribed and must be accompanied by bendings of the knee and prostrations of the body until the forehead touches the floor or ground. Every one, man or woman, must perform the duty of prayer after seven years of age. It is an impressive sight at times in Turkey to see a patriotic figure off alone in the field at sunset, with face turned toward Mecca.

**Five Rules
of Life**

1. Purification.

2. Prayer

3. Fasting

The great fast of the year among the Turks is Ramazan. Every one over fourteen years of age must keep this fast except the aged and sick, or incompetent. It is held through an entire month, because in that month the Koran was revealed to the prophet. No food or drink of any sort must enter the mouth from dawn, "from the moment one can distinguish a white hair from a black one," until sunset. "One must neither smoke nor in-

hale perfumes nor swallow his saliva." Sometimes, as the Moslem calendar is Lunar, this fast falls in summer and is very hard to observe. When the sunset gun is fired at night all Moslems are free to have their evening meal, and night is literally turned into day. The fast is kept very conscientiously by the working classes, upon whom the burden falls most heavily. It is closed by a Bairam feast of three days, a time of great rejoicing and gladness. At this time sweets, tastefully arranged in baskets and wound in brilliantly colored gauzes, are carried on the heads of slaves and borne as gifts from one Turkish home to another, in congratulation.

- 4. Pilgrimage** The good Moslem, in the fourth place, must go on the pilgrimage to Mecca at least once during his lifetime. This ceremony was originally a procession or dance around the sacred stone or altar, suggesting a heathen origin. The pilgrimage is called a "hadj," or setting out, and the pilgrim is called a "hadji" and thereafter treated with great reverence. As he sets out, upon his journey, he repeats the following prayer:

"I stand up for Thy service, O God, I stand up,
I stand up. There is no partner with Thee."

- 5. Clothes** He must visit the Zamzam well and drink of its water, and to this religious custom is due much of the epidemic of cholera, which has threatened not only eastern countries but all European lands from time to time. The act of giving to the poor and caring for the sick is a very important part of a Moslem's religion, and is most conscientiously regarded.

Friday is the Moslem's holiday or Sunday, because Adam and Eve were created on that day. There is special good fortune in performing an act on Friday, while on the other hand the unlucky day of the week is Tuesday. Few housewives will begin a piece of work or start on a journey on Tuesday. There are, therefore, three days observed in Turkey as Sunday, Friday by the Mohammedans, Saturday by the Hebrews, and Sunday by all Christian peoples. The clever business firm in Stamboul markets avoids the Sunday closing by having three partners, the Moslem, the Jew and a Christian. Sunday

The chief virtue of the Moslem religion is patience; kindness to animals is also enjoined, as a man will be judged for his treatment of his camel or donkey. Cruelty to animals is met with, it is true, but such cruelty is the result of ignorance, rather than design. A strong feature of the religion is its fatalism, the belief that all things take place by fate, or "Kismet," yet strangely enough the Moslems believe in free will, and it is the problem of the foreigner to understand how the two are reconciled in this Eastern faith. However, the Moslem's fatalism is more prominent in his life than his doctrine of free will, for, if his house tumbles into ruin, it is "Kismet," and to rebuild it would be an irreligious act. If the steps of his house decay it means that Allah wishes him to make a greater effort to get into the house. The power of their fatalism was practically demonstrated at the time of the great earthquake in Constantinople, when the Moslems, amid the terror of those awful days, were the only calm, unmoved people. Another strangely inconsistent thing about Mohammedanism Kismet

**Religious
Orders**

is that of the strong position taken by Mohammed against Monasticism, while there are seventy-two orders of monks or dervishes among them. The dervishes are of two classes, howlers and whirlers. The howlers meet on Thursday of each week. The religious exercise consists of repeating the name of God "Allah-Allah-Allah-Hoo," one thousand-and-one times, at the same time swaying the body back and forth until the face is livid, foam flies from the lips and often the devotees fall in convulsions to the ground, a curious and pathetic form of self-suggestion. The other class of dervishes is more attractive; these, the whirlers, every Friday in their Tekè, perform the religious dance, whirling themselves into an ecstasy, which has none of the revolting features of the howling.

Sunnites

The criticism is sometimes made by Moslems that Christianity is a divided religion because of its many sects, while the Moslem faith is a unit. Yet there are two great schools among the Moslems and a number of unorthodox sects. The two principal schools of the Moslems are the Sunnites and the Sheites. The Osmanli Moslems are Sunnites, while the Persians are for the most part Sheites. The division was made over the question of the succession to the Caliphate, but it is marked, too, by other differences. The Sunnites, our Turks of Turkey, cling to the original teachings of Mohammed, accepting the oral tradition which was never committed to writing as well as the Koran. The Sheites do not accept this, and are regarded as heretics by the others. It is the Sheite Persians who hold the Mouharrem Festival of wailing every year for the loss of Hassan and Hus-

sein, sons of Ali, in which they inflict great sword cuts upon themselves until they fall fainting with exhaustion and loss of blood. The Moslems hold that there are ninety-nine attributes of God and some of the prayers on these are impressive:

“Oh, pardoning God, I cry to Thee,
Thy pardon to implore,
Oh, Sovereign Lord, subdue Thou me,
Who e’er subverts Thy law.”

There is a strong belief among the Moslems in Jinns or spirits, that they were originally created from fire and are of diverse shapes. They are often invisible and great in number. Solomon shut up some in brass bottles. Jinns are to be found on the battle field, in ruined houses and in grave yards. Throughout the religions of the east there is much of fear, in the superstitions which have such firm hold upon the minds of the people; notwithstanding the repeated assertion of the Moslems that God is good, God’s world is peopled with spirits whose prime mission is to destroy the hope and happiness of the children He would bless.

Jinns

The Christian churches of the Ottoman Empire are the Greek Orthodox, the Gregorian or Orthodox Armenian, the Syrian, and taking in the entire province of the work of the American Board and the Woman’s Boards, the Bulgarian church. The Greek Orthodox church is a schismatic body from the Roman, having separated from it on doctrinal grounds. Did the Holy Spirit descend from the Father alone, or from the Son as well as the Father? The Greeks maintain that the spirit proceeded only from the Father. The trouble culminated 1439 A. D., but the

Christian

**Greek
Orthodox**

student of history can see many other reasons not doctrinal why there should have been an eastern and a western church. The Greek church has an elaborate ritual that to the uninitiated is not unlike that of the Roman church. It believes in a Purgatory, prayers are offered for the dead, saints worshiped, and images used.

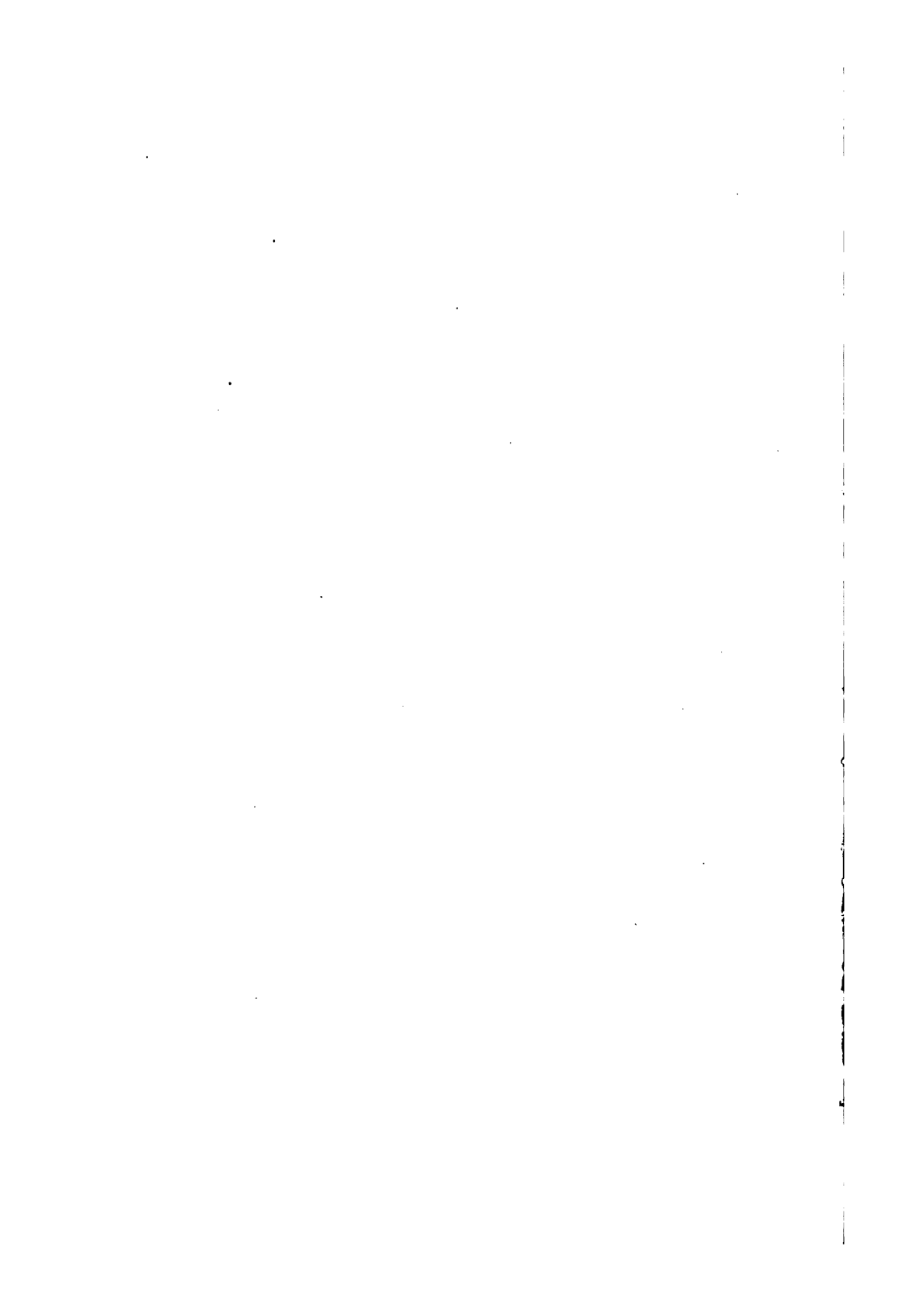
Greek Catholic There is also a Greek Catholic church or Melchite, as it is called, whose head is the Pope of Rome, and there has grown up in the Turkish Empire under the influence of Christian missions a Greek Protestant church and Community which has its separate recognition from the Porte.

Greek Protestant

Orthodox Armenian The second, early Christian Church of Turkey is commonly known as the Gregorian or the Orthodox Armenian. The name Armenian is that given to the race by foreigners. They call themselves Haig, descendants of Haig, the grandson of Togarmah, the grandson of Japheth. Once they were fire worshippers. They received Christianity through Gregory, the Illuminator, in the third century. The Armenians were the first people in history who made Christianity their national religion. Their traditional origin goes far back of this. It is said that our Lord corresponded with Akder, prince of Ur or Oorfa (known to us now as the city of Corinna Shattuck), and the apostle Thadius accompanied by Bartholomew and Judas preached the gospel and founded a Christian church among the Armenians in Cesarea or Sis in 34 A. D. However this may be, the Armenian nation is very ancient and has maintained a higher standard of Christianity than other churches of the Orient. The Bible was translated into Armenian in 410 A. D. and many interesting manu-



Armenian Patriarch



scripts have been preserved by them. The Armenian church separated from the Greek church in 491 A. D., not accepting the decrees of the council of Chalcedon.

The Gregorian Armenian church is independent, as neither the pope of Rome nor the Greek patriot of Constantinople has any authority over it. There are two patriarchal Sees, the one at Constantinople and the other in Jerusalem. The patriarch of Constantinople is the representative of the nation before the Turkish government, and is elected by the nation subject to the approval of the Sultan. The Armenian church rejects the doctrine of purgatory and agrees with the Greek church in maintaining that the Holy Spirit proceeded from the Father only. It holds to baptismal regeneration, and that for the removal of personal sins the sacraments of the church are necessary. It has confession and uses the images of saints. It holds very strongly to the doctrine of transubstantiation. The baptismal service is interesting as the child is immersed three times and then annointed with oil. Communion is given to men, women and children.

Catholic Armenians first became a separate community in the sixteenth century and since the eighteenth century this branch has been under the protectorate of Russia.

**Catholic
Armenian**

Although it was not in the original purpose of the missionaries to work outside of the Gregorian church in the upbuilding of a separate religious community, such a community was formed from necessity and there is now a Protestant Armenian Church whose members are recognized by the Sultan through its civil head in Constantinople.

**Protestant
Armenian**

The Bulgarian Church originally belonged

**Orthodox
Bulgarian**

to the Greek Orthodox Church. In the thirteenth century it separated from the See of Constantinople and remained so until it was put back by Greek influence in 1767. After the Crimean war the strife was renewed between Greeks and Bulgarians, Bulgaria claiming the right to use her own language in her church. The Sublime Porte finally admitted the justice of this claim, the Bulgarian language was to be used in the churches instead of Greek, the name of the Greek patriarch was dropped and that of the Sultan inserted. Repeated efforts have been made to win the Bulgarians to Rome to the alarm of Russia. They are now regarded as somewhat schismatic by the Greeks, but are under a Bulgarian Exarch who resides in Constantinople and is recognized as the civil and religious head of the nation.

**Bulgarian
Protestant**

In Bulgaria also a Protestant Community with its own churches and schools has grown up, although here, as in Turkey, the breach between the two is gradually narrowing.

**Social
Customs**

In discussing the social and religious customs of the nearer East one meets the same difficulty as in that of their forms of religion, for while the nominal Christians share many of their traditions with the Moslems, yet each nation has its own customs, distinct and purely national. In describing things as they are in Turkey, therefore, what is said of one nation or of any nation in a particular place, may not at all apply to the members of another race or of the same in a different part of the empire. It may be said of all the people, as of all Orientals, that their courtesy and pleasing address often puts the occidental to shame. A Moslem meets his neighbor and

says, "Sabahlar khair olsun," "May the mornings be good." "Khairu karshu," or, "The same to you," is the reply. The Arab, when he meets his neighbor, kisses his hand ten times and has twenty ways of saying "Good morning," one of which is, "May your day be white." "May yours be like milk" is the answer. When an older person or one of high position enters the room all arise and salute him. When Turk meets Turk he has sometimes fifty salaams for his friend. He bends first deeply to the earth; then places his hand on his heart and after to his head, as much as to say, "From the earth, our mother, I give you my heart, and with my hand to my brow, intelligently, I salute you." If there is any special reason for congratulation as the successful marriage of a daughter, the birth of a child or the purchase of a new horse, "Ghieuzunuz aidun," says the Moslem, "Light to your eyes," and the response is, "May you also enjoy the light."

Salutations

One of the first things a foreigner learns in Turkey is "Yavash, Yavash," "slowly," "slowly," for in that land social position and importance is measured wholly by the leisure of one's movements. "Haste," says the Turk, "is of the devil and delay is of God." There is no country, too, where "Keyf" can be enjoyed as in Turkey. Keyf is a vague dream of pleasure and delight in which the Turk lives the life of a plant or vegetable, under the shade of a wide-spreading tree, with no care or anxiety to mar his thought.

Keyf

The first move in the arrangement when marriage is contemplated is a visit on the part of the mother of the groom to various konaks or Turkish houses where attractive daughters are to be found. The object of the

Marriage

visit is definitely stated. The eldest daughter is then given notice through a slave, attires herself so as to make a good impression, enters the room, kisses the hand of the visitor, presents coffee, salaams deeply and disappears. "Mashallah, what a beauty your daughter is, what eyes, what hair!" signifies that the girl has found favor in the visitor's eyes. Some discussion is held of the amount of dowry to be paid by the bride's parents, and the mother departs. The next stage in the betrothal is marked by the arrival of the bridegroom's presents, jewel boxes, a hand mirror, sometimes a jewel snuff-box and a load of sugar plums. One of these latter is divided by the bride into two parts, one-half of which she eats, returning the other to the groom. This means that harmony between them is assured. The groom furnishes the money for the wedding eight days after the betrothal, since, according to the Moslems, marriage is a civil and not a religious contract and the priest attends only by courtesy. Before the contract is completed such incidentals as remuneration in case of divorce or the amount to be paid in the event of the husband's death are fully discussed. The bridegroom sends the wedding dress one week before the event. The parents of the bride provide the rest of the trousseau and decorate the rooms. The wedding lasts for three days. On Tuesday the bride goes to the public bath, her fees being paid by the bridegroom. On this occasion all her clothes must be borrowed. On the first day of the wedding she sits in state on a raised platform in the reception room of the house with a slave on either side to fan her or wait upon her. Her eyes are downcast and her look is melancholy, for

it would be the height of impropriety, according to the Turks, for a woman to look happy on her wedding day. It might indicate that this was the day toward which all her efforts and those of her friends had looked. On the second day, with another dress, and with the same melancholy look she again holds audience. On this day the bridegroom, who up to this time has played a very minor part in the festivities, arrives, scatters coins among the crowd of women guests and for the first time is allowed to see his bride with unveiled face. If he is satisfied the festivities proceed. If not, they may be arrested at this point. The third day sees the culmination of the wedding when in the old-time weddings the father put a girdle upon the bride, signifying her new bondage and then administered several blows upon her back. At the same time a lump of sugar was transferred from the mouth of the bride to that of the bridegroom and thereby their harmony was sealed. The newly-made wife refrains from speech as long as possible, for if once she speaks her husband can command her to get his supper. While many of these customs in marriage are still retained, others are being rapidly modified in seaport towns and the tendency is everywhere to adopt European customs.

Death

The feeling of the Turks about death is evident in all their ceremonies. Kismet, or fate, brings death to every one at the "edjel" or appointed time. Death is called the "Cup-bearer of the gods," and as the life draws near its end friends gather around to keep away the evil spirits that may make difficult the passing of the soul. If the dying person is conscious, forgiveness is asked for any wrong that may have been done. When the

last breath is drawn, the women begin to wail, the eyes are closed, the chin bandaged, and the body placed on a couch; all these acts are very gently done, because the Turks believe that the dead body feels pain. The hands are washed and water is carried three times in them to the nose and lips, then the coffin is brought in. One thousand and one drachms of cotton are wound around the body. The Imam, or priest, says, "Oh, congregation, what do you consider this man's (or woman's) life to be?" The reply, invariably, is, "It has been good," and he is borne on the shoulders of Turks to his last resting place. There is no hearse and as he is carried through the streets his fez or whatever head dress he may have worn is placed on a peg at the head of the coffin. For a woman the following is added, "Oh, Allah." Her grave is always dug towards the Kaaba and is of her height up to the shoulders. No coffin is used, for the body is put in the winding sheet. Two angels question with regard to the amount which she had given to the poor. For both men and women a hole is made in the freshly covered grave to give freedom to the spirit, and at a certain point in the service, the mourners run away so as not to be harmed by the evil that may escape.

Turkish Houses

A Turkish house or Konak, as the larger ones are called, is usually built of wood with marble pillars probably taken from some ruin near by. It is roofed with red tiles and stands in the midst of a garden. The upper stories are overhanging, while its windows are guarded by lattices for the protection of the Turkish women. The overhanging stories are doubtless a survival of troublous times. There are two parts to the house, the Salaamlik,



Village Group, Turkey

1

1

1

1

1

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1

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1

where the men live and the Haremlik, the abode of the women. Between these is a passage called the Mabein, to the door of which only the effendi or master of the house has the key. Sometimes there is a revolving cupboard here where verbal communication can be held. The houses of Armenians and Greeks in seaport towns are built on the same large scale around an open court paved with marble. In the middle of this court often plays a fountain and from it a circular stair-case beautifully carved, ascends to a large room on the landing leading from which are many smaller rooms for the use of the family. There is very little furniture in the older fashioned houses, but those of both Turks and Christians are scrupulously clean. In the villages the houses are made mostly of adobe, are very small and have little or no light. A raised platform at one end of the one room distinguishes the place reserved for the family from that for the animals whose heat in winter is an important item. Nearly every village has its Oda, a room set apart for strangers. This consists of one room of better order than the common village house, but it has no furnishings. It is the oda to which Jesus referred when he said, "Where is the guest-chamber where I shall eat the Passover with my disciples?" (Luke 22:11.)

Frank time, as our method of reckoning time is called, is not used by the Turks. To them the sun sets at the same time every day and the day is reckoned from sunset to sunset. Friday, therefore, begins on what is to us Thursday night. Twelve o'clock Turkish is in a constant state of flux, according to our time, and as the boats on the Bosphorus and the trains are all run by Turkish time it fur-

**Method of
Reckoning
Time**

nishes a neat little problem to the foreigner to tell just when these conveyances start. The simplest way to meet the difficulty is to find out at what time, a la Turc, the sun rises on your special day, then add seven and one-half to that time and subtract twelve. You take the next boat.

Again in Turkey there are three methods of reckoning dates: First, that of the Moslem, whose era starts from the flight of Mohammed from Mecca to Medina or the Hegira.

The second method is that held by all Christian churches called the Julian calendar or Old Style. There is a difference of thirteen days, in this reckoning, from our own, so that the fifteenth of a month new style or Gregorian, is the twenty-eighth Old Style. All invitations to weddings or to dinners in this land, therefore, have carefully to be designated as N. S. or O. S. for obvious reasons.

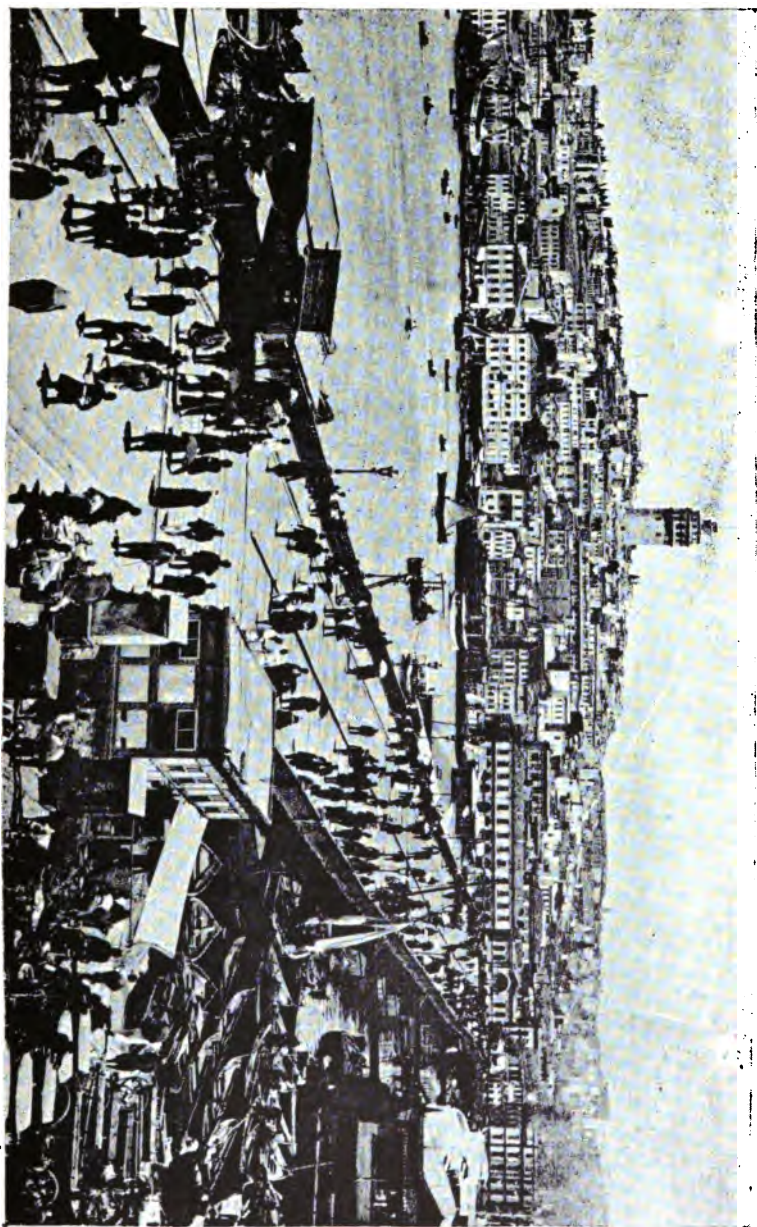
The third method of reckoning time is our own, known as the Gregorian, and dates from Pope Gregory XIII, 1582 A. D.

Holidays

It is not true in Turkey that Christmas comes but once a year, for there are three separate Christmas days, two New Year's days and two Easters. The Latin Christmas occurs, as we know, December 25th, thirteen days later comes Greek Christmas, which is celebrated for three days and far on in January the Armenian Christmas brings up the rear of festivities; while the various New Year days are interspersed among, a veritable "spasm of holidays."

*"Since they say that woman lacketh wit alway
Needs must they excuse whatever word she say.
Better one woman if she worthy be,
Than a thousand men if all unworthy they."*

—Mihri Hanum, Turkish Poetess.



Galata Bridge—Constantinople

CHAPTER III.

WESTERN TURKEY MISSION.

Laura Farnham	1871	W. B. M.	Adabazar
Madeline Gile	1907	W. B. M.	
Mary E. Kinney	1899	W. B. M.	
*Mary C. Fowle	1906	W. B. M.	
Annie F. Allen	1903	W. B. P.	Broosa
Harriet G. Powers	1868	W. B. M.	
Fannie E. Burrage	1880	W. B. M.	Cesarea
Adelaide S. Dwight	1902	W. B. M.	
Stella N. Loughridge	1901	W. B. M. I.	
Susan B. Orvis	1902	W. B. M. I.	
Annie M. Barker	1894	W. B. M.	Constanti- nople
Isabelle F. Dodd	1882	W. B. M.	
Gwen Griffiths	1904	W. B. M.	
Anna B. Jones	1890	W. B. M. I.	
Mrs. Etta D. Marden	1881	W. B. M. I.	
Ida W. Prime	1884	W. B. M.	
Mary Mills Patrick, Ph. D.	1871	W. B. M.	
†Miss Ethel Jaynes.	1908	W. B. M.	Marsovan
Claribel Pratt	1899	W. B. M.	
Mrs. Myra P. Tracy	1887	W. B. M.	
Mary I. Ward	1900	W. B. M.	
Charlotte I. Willard	1897	W. B. M. I.	
Lillian F. Cole	1904	W. B. M.	Sivas
Mary L. Graffam	1901	W. B. M.	
Nina E. Rice	1903	W. B. P.	
†Miss Colman	1908	W. B. M.	Smyrna
†Miss Ely	1908	W. B. M.	
Jeannie L. Jillson	1904	W. B. M.	
Emily McCallum	1883	W. B. M.	
Minnie B. Mills	1897	W. B. M. I.	Trebizond
Ilse C. Pohl	1894	W. B. M.	
Charlotte Halsey	1901	W. B. M. I.	

Including work of A. B. C. F. M., six central stations, 97 outstations, 21 ordained men and wives, 4 physicians, 29 women missionaries, 20 Bible women. *Resigned. The tables include only missionaries of the Woman's Boards. †Temporary service.

Rich with historic interest is the soil in which the Western Turkey Mission has taken root. Here Mt. Ida towers high above the classic plain of Troy. Close by the Smyrna compound of colleges and schools lies the silent grave of Polycarp, and within easy distance of the same are the sites of seven Apostolic churches. Both the

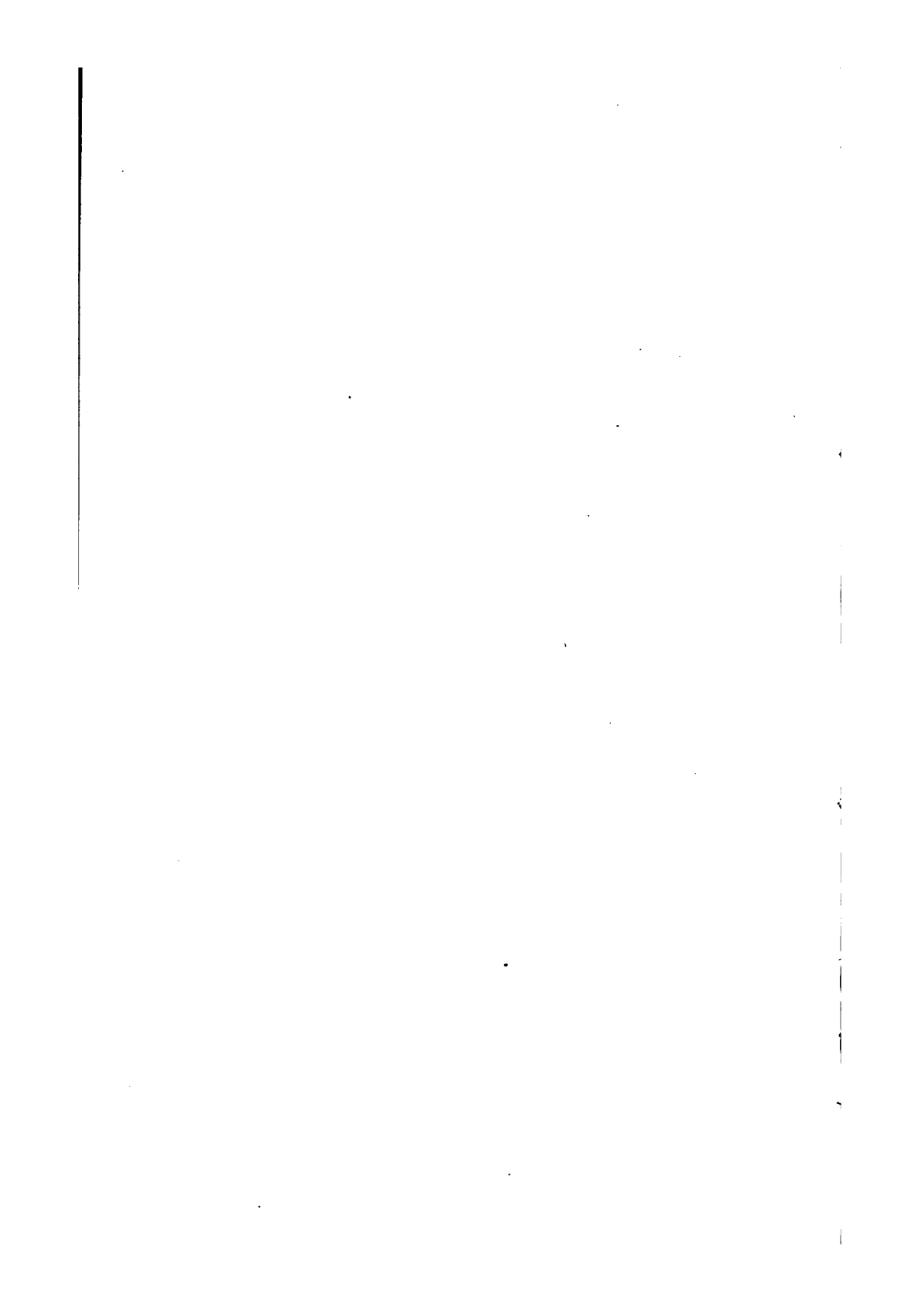
Iliad and the Odysey, both the Apocalypse and John were born within its confines. At Arbela a short journey from the Marsovan center of Christian education and activity, Alexander the Great defeated the Persians and turned the drift of empire westward. Still nearer by the conqueror Caesar uttered his memorable "Veni, vidi, vici." A day's journey from the flourishing Boys' School at Bardezag lies all that remains of ancient Nicaea. The schools at Broosa lie in the ancient capitol with its castle keeping fresh the memory of the victims slain by Hannibal, and down the bay of Nicomedia they still show you the dark cypress trees which guard the exile's grave. Within this territory, its very heart, indeed, lies Constantinople, "Der Saadet," the Turks love to call it, "The Gate to Happiness," rebuilt by Constantine, captured six times, the scene of twenty sieges, the long coveted treasure of Russian Czars and western Kings, the places of five great Christian councils. Within twenty minutes of the American college at Scutari lies Cadikeuy, the site of ancient Chalcedon and interspersed, a bit of modern history, is the hospital where Florence Nightingale immortalized the service of a noble womanhood. The very ground at Scutari was once a Crusader's camp. Robert College towers high above the walls Mohammed built, before the discovery of America, and underneath the American Bible House lie the ruins of a Christian Church of the sixth century on ground consecrated by the Eastern Church before it separated from the West.

**Beginnings
by the
A.B.C.F.M.**

In 1906 the Western Turkey Mission celebrated its 75th birthday. The beginnings of any movements are not easy to trace, but the mission perhaps had its origin at the time



Castle Hill, Smyrna.



when Messrs. Gridley and Brewer were sent by the American Board to Smyrna to work among the Jews and Greeks of that city. Not finding easy access to these peoples their work was at first mostly literary. While feeling their way into the heart of this great empire their attention was called to another race, the Armenians, through an Armenian pilgrim whom Mr. Parsons, a missionary of the Board, met at Jerusalem. The Armenian people have been called the Anglo-Saxons of the East. They are intelligent, ambitious, possess unusual business ability, are susceptible of culture, and for years most of the business enterprise and activity of the Ottoman Empire has been in their hands. Already one thousand copies of the Armenian Bible had been distributed among them and the eagerness with which they sought for these was a confirmation of the wisdom of concentrating, for a time, the efforts of the American Board upon them. There was one interesting man among the Armenians in those early days, an Oriental Melancthon, a man of keen, inquiring mind, and an accurate scholar in Armenian literature and the theology of the Eastern churches. Mr. Peshtimaldjian, under the influence of a letter written by Dr. King of Athens, just before his death became convinced that the Armenian church stood in need of reform. He therefore established a training school for priests and it is his students who were the first to join the new movement. In 1831, Dr. Goodell broke ground in Constantinople and Dr. Schauffler was sent to the Jews. That the new work spread rapidly from the first is no marvel, when on the list of men sent to Turkey are such names as Goodell, Schauffler, Dwight, Riggs, Schnei-

der, Hamlin, Bliss, Powers, Pratt and Wheeler. Dr. Cyrus Hamlin's life alone will ever stand in the history of these times, unique for charm and enterprise. The first few years were mostly spent in literary work, translations of the Bible into Armenian, Armeno-Turkish (the Turkish language written in Armenian characters), Osmanli-Turkish (Turkish written in Arabic characters), Greco-Turkish (Turkish written in Greek characters), Hebrew-Spanish, Hebrew-German, Greek and Bulgarian. A High School was started at Pera, the European quarter of Constantinople. Stations were opened up at Broosa and Trebizond and a school for girls at Smyrna. The attitude taken from the first toward the Orthodox, Armenian and Greek Churches was that of friendliness and co-operation. It was not long, however, before the spread of this new teaching attracted the attention of the priests and urged on by suspicion they began a persecution of all who favored the "new way." The influence of this opposition, however, had already fanned the flame and Armenians began to inquire everywhere what this new thing might be. The great landmark in the history of the movement came in 1843 when a young Armenian who had embraced Mohammedanism renounced it with the desire to return to his own religion. For this he was beheaded and his head was hanged upon a stake for public gaze in the streets of Constantinople. Through the efforts of Sir Stratford Canning, the British Ambassador, a written pledge was at this time received that freedom should be allowed the subjects of the Sultan in all matters of religion.

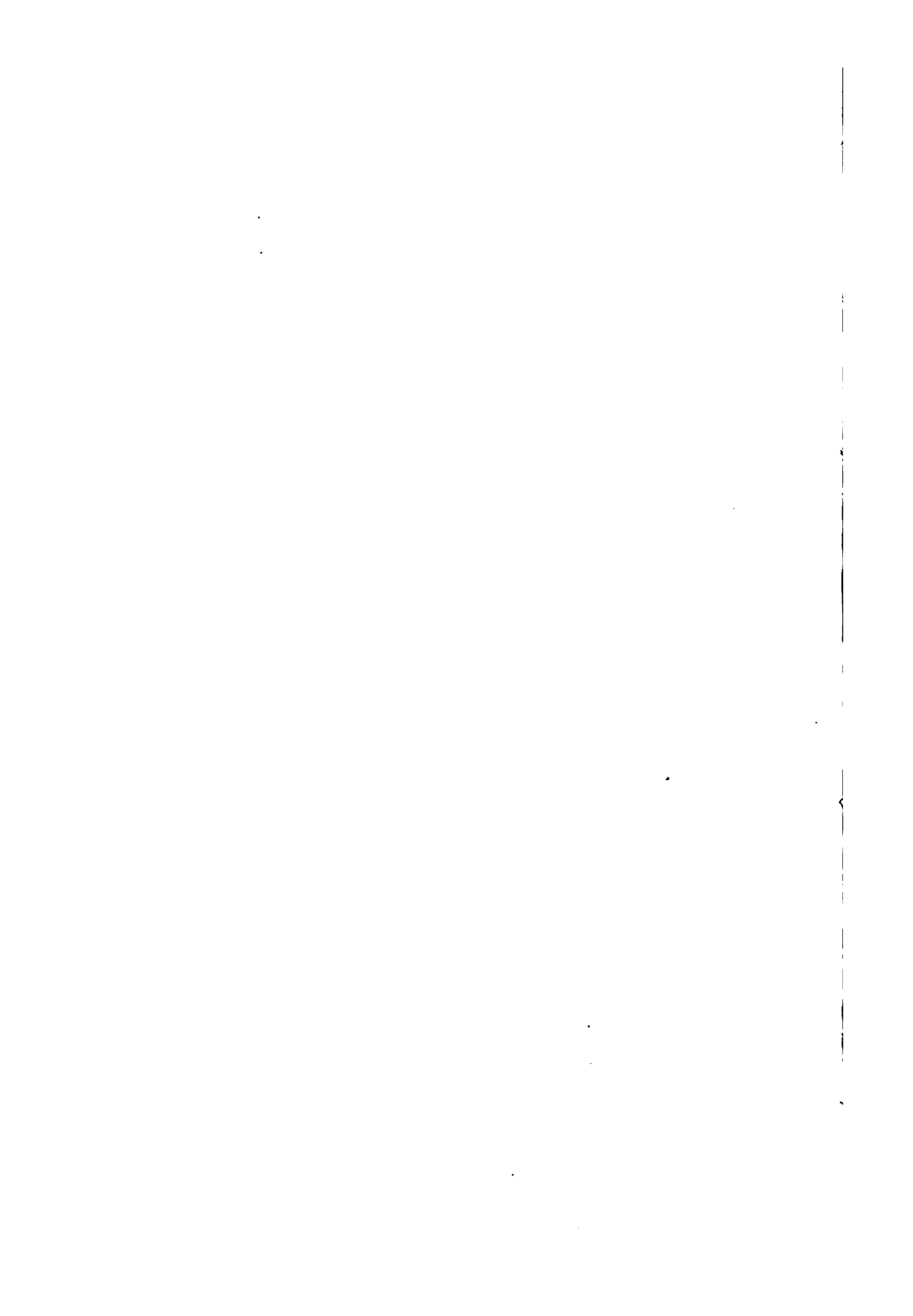
During this time "the old wine was fer-



Women Reaping in Turkey



Graduates of Smyrna Training School



menting in the new bottles'' and by the year 1846 it became evident that the effort to cooperate and work within the Orthodox Armenian Church was futile, because of a lack of understanding, perhaps on both sides. The outcome of this was the formation of a separate Protestant community.

It was not long before those in America who were interested in the progress of work for men in foreign countries saw that whatever might be attempted would be severely crippled if there were not an equal effort made for the education and evangelization of the women. Oriental social custom made these women practically inaccessible to men, yet their influence must always be felt in the home and in the training of children. The Woman's Board of Missions in Boston was formed in January, 1868, "that women might work directly for women abroad" and October of the same year saw the formation of the Woman's Board of Missions of the Interior. Five years later the Woman's Board of Missions of the Pacific organized.

**Formation of
Woman's
Boards**

Constantinople.

The early days of work for women in Turkey are full of charm. It was Dr. Hamlin who first saw the need of this work. One of his students, a young Armenian, with some trepidation confided to him that he had a sister who joined with him in all his studies, even to the logic of Aristotle in Ancient Armenian. "But you must not tell anybody," said he, "for if it were known my sister could never get married." To Dr. Hamlin's inventive mind a plan suggested itself by which, as entering wedge, a system of educating girls might be initiated. To propose a school for teaching

girls was madness, but public sentiment favored a scheme by which they might learn the woman's art—embroidery. For embroidery the knowledge of drawing was essential, and to drawing, gradually, reading and writing were added. Thus opened the narrow door of the education of women in the Turkish Empire. There were those who anticipated trouble even from a school of embroidery, as the man who said "Women are heady enough now. Educate them and they will marry whom they please."

The first school started for girls, was in 1845, under care of Miss Martha Lovell, assisted by her sister, Mrs. Everett. It was held in the house of Dr. Goodell and later removed to Hasskieuy, a suburb of the city, where it passed through a period of 5:30 breakfasts with serious work beginning at 8:30 A. M. Later this school, known as the Mission Training School for Armenian girls, was removed to Marsovan, where it developed into what we now know as the Marsovan Girl's School. In the meantime Dr. George Washburn, then a member of the Mission, called attention to the need of a school for girls in Constantinople of a higher grade than that previously established in the Mission. In response, the Woman's Board of Boston, in 1871, founded a school in old Stamboul, to be a center of missionary, medical and educational work among women and girls. It was from the first to be self-supporting as far as possible. It began with three pupils under the care of Miss Julia Rappleye, assisted by Mrs. Cora Thomson, after Mrs. Van Millingen. Later it was placed in Scutari on the Asiatic side of the Bosphorus, where, in time, a new building was



American College for Girls at Constantinople.



Students of Twelve Nationalities in American College for Girls at Constantinople.

erected. While at first the students were Armenians, it was not long before Greeks and Bulgarians asked for admittance, and occasionally a Turkish girl would join the ranks. Miss Rappleye began new work in Broosa, and the High School for some years was in charge of Mrs. Kate P. Williams and Miss Ellen C. Parsons, editor of the Presbyterian periodical, "Woman's Work for Woman." Mrs. Williams and Miss Parsons left in 1883 and the now fully grown school passed into the hands of Miss Mary Mills Patrick and Miss Clara Hamlin, a daughter of Dr. Cyrus Hamlin. The spirit of the school in those early days and the place it held in the hearts of the people of Constantinople as "the Home School" have rarely been paralleled on Mission grounds.

Higher
Education of
Women

In 1891 the High School became incorporated as the American College for Girls in Constantinople and entered upon a new stage of its career. Here students representing twelve nationalities gather for a course of instruction which covers two preparatory years and four college years leading to the degree of B. A. The buildings of the college stand on the heights of Scutari overlooking the Bosphorus, "beautiful for situation," with the atmosphere everywhere of the American home and college. The young women of this college are a noble example of what can be done and what has been done for women in the Turkish Empire. The Student Government Association is proof of the dignity and self-control attained by them. The language of the school is English and the efficiency attained in the use of this is unique. The graduates of the college are to be found in many countries of Europe and in various

parts of the United States. One of its alumnae, the first Moslem girl to receive the degree, has done literary work for which she received a decoration from His Majesty, Sultan Abdul Hamid II. Others have studied nursing and medicine and a large number have been teachers in Asia Minor and in Bulgaria. The president of the college is Dr. Mary Mills Patrick, who for her learning has sometimes been called the "Aspasia of the East." Within the last few years the growing demands of the growing child, have suggested the expediency of securing an endowment and gifts for the college, which shall provide for its better equipment in dormitories and in laboratories. A Board of Trustees, of which the late Dr. Charles Cuthbert Hall had consented to act as President but the few days before his death, are in direct charge of the interests of the college in this country. The original faculty of the American College are still members of the Woman's Board of Missions.

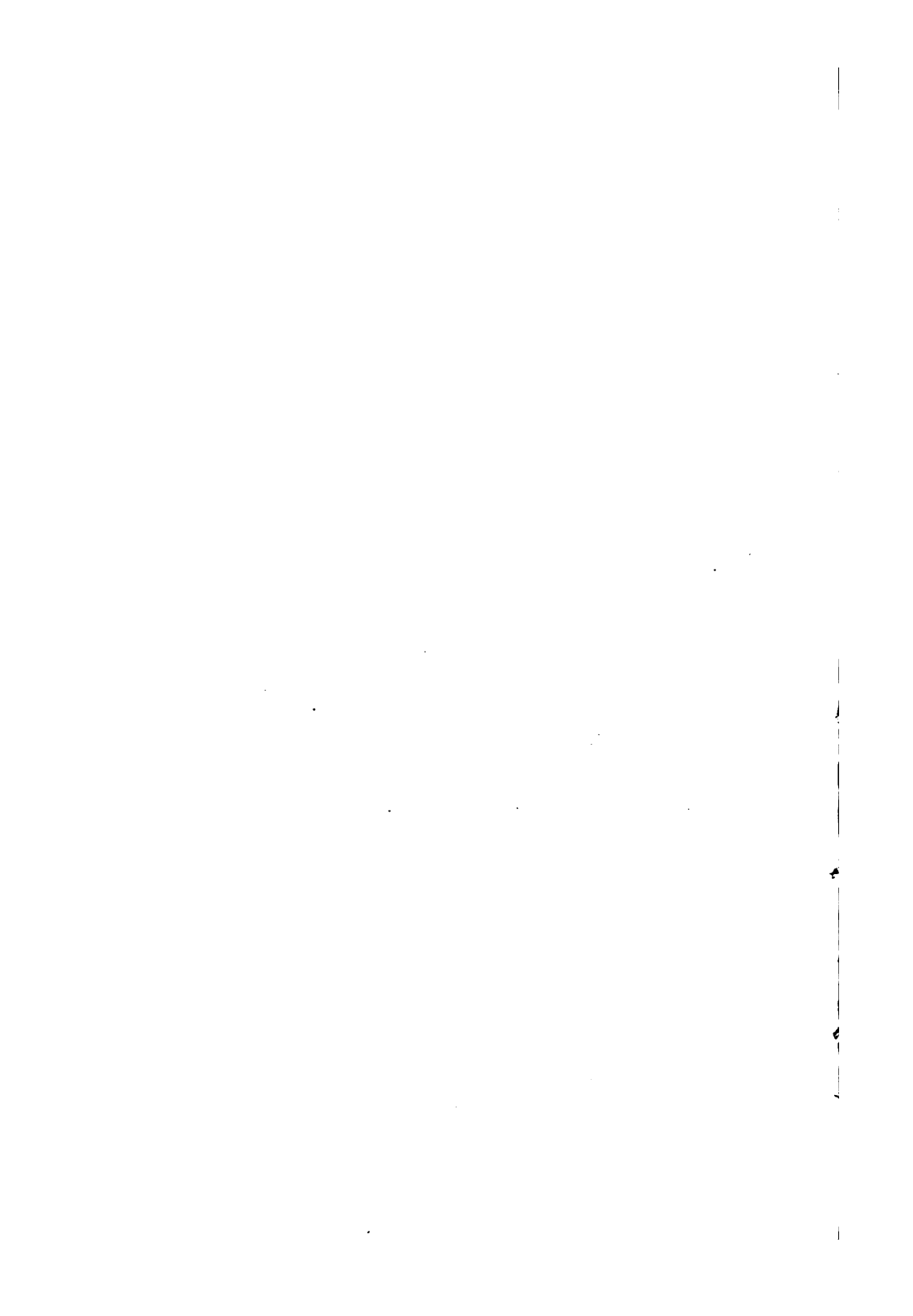
Gedik Pasha

A concession was made on the part of the Turkish government in 1907 by which all American schools and institutions in that country are admitted to the same standing as those of other nations. This measure has an important bearing on the development of American education in Turkey.

In the oldest quarter of old Stamboul at Gedik Pasha is located another form of missionary work more nearly allied to the modern settlement. This work was begun by Mrs. S. M. Schneider, and afterward carried on by Mrs. Fannie Newell and Mrs. Olive Twichell Crawford. It is at present in charge of Mrs. Etta Marden. The purpose of this Gedik Pasha work is to meet the need of that great



Mission House at Gedik Pasha



city at its very heart. A Kindergarten and Primary schools have grown up in connection with it; night schools and social and religious work are being carried on, while its very position and nearness to the people make it a strong center of Christian activity in many lines. Miss Annie M. Barker and Miss Anna B. Jones are at present assisting Mrs. Marden in the Gedik Pasha work.

**American
Bible Home**

Not far from this center in another quarter of Stamboul stands the American Bible House, a vision of the late Rev. Dr. Isaac G. Bliss, realized by him after years of devoted, enthusiastic work. He raised the necessary funds, single handed, and literally saw the last stone in its place. The trustees of the Bible House reside in New York, and its purpose is to foster the distribution of the Bible in the Levant. The building is also a business center, for here is the office of Mr. W. W. Peet, the Treasurer of the A. B. C. F. M. through whom all business of the various missions of Turkey is transacted, besides much that pertains to other societies in the East.

**Robert
College**

No glimpse of American idealism in Constantinople would be complete without a glance at Robert College, a noble monument to Dr. Cyrus Hamlin. For years this institution was guided in its religious educational and socializing work by Dr. George Washburn, who, a few years ago, passed over his mantle to Dr. C. F. Gates, until then the president of Harpoot College. What Robert College has done in inspiring educational, civil and religious ideas can not be told, but never in all its long and honored past has its value been more highly appreciated by the people of the East than it is at the present time.

Broosa.

There are two cities near Constantinople in which American schools have grown up. In Broosa, the ancient capitol, a school for girls was started in 1876 by Miss Julia Rappeleye. In the same year the Woman's Board of the Pacific assumed her support. After some years the Broosa Girls' High School was transferred to the other side of the city under care of Mrs. Baldwin with the idea of through it doing more evangelistic work among the Armenians. This is known as the Broosa East School. The original school built up by the careful work of Miss Phoebe Cull, and at present carried on by Miss Harriet G. Powers, assisted by Miss Annie Allen, is now known as the Broosa West School.

Adabazar.

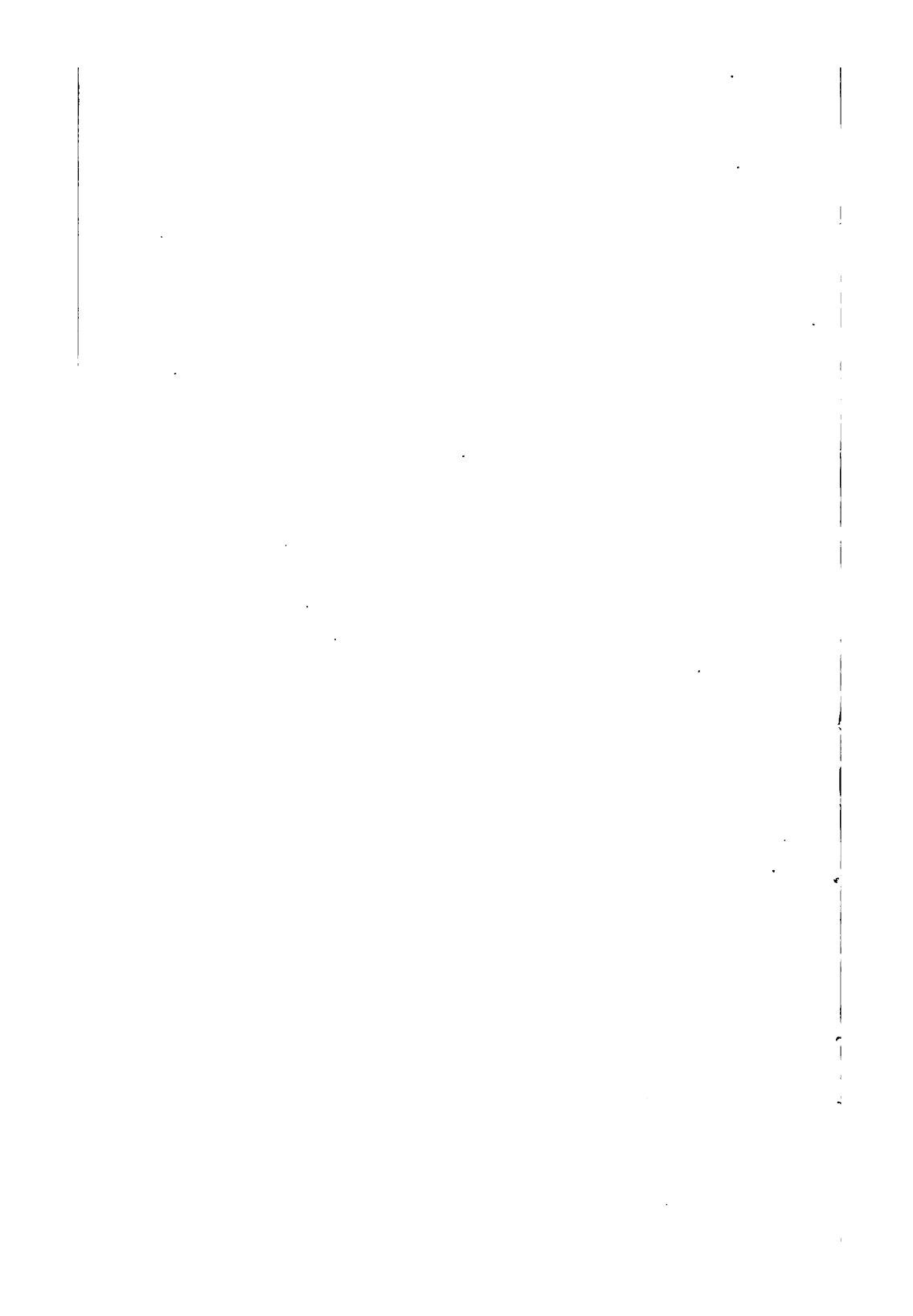
The second city is that of Adabazar, down the Gulf of Nicomedia. Near the city flows the River Sangarius (Sakaria) where Priam, King of Troy, met the formidable Amazon in battle. The most interesting feature of the city now is the American school, organized, developed and presided over by Miss Laura Farnham, an empress to the whole Christian community of Adabazar. This is the only station where no man missionary is found and the school the only one of its grade supported by Armenian trustees. It is among the best in the whole country, and the little woman who, some years ago, like Corinna Shattuck, was given "six months to live," has filled a quarter of a century with splendid work. Miss Farnham has associated with her at the present time Miss Mary E. Kinney and Miss Madeline Gile.



Mosque of Suleimanye.

American Bible
House





Smyrna.

"Aged Smyrna, thou hast heard the busy
tread
Of buried millions where the caravan
Now wends its tinkling way by Meles' stream,
Where ramparts moulder in the moonlight
beam."

Smyrna, the city built when Samuel judged the Israelites, the "pearl of Asia, and the crown of fair Ionia!" For three thousand years it shared the fate of Europe, Asia, Africa, its fortunes wrought with theirs. But now to the Turks, it is "Ghiaour Ismir," the Smyrna of the infidels, where European influence has gained so strong a hold that the spirit even of the Moslems is not the same. Here Turkish ladies are more rarely veiled, the hat supplants the fez, the shops are full of European goods and the spirit of the place breathes of the West. It is a city of churches, Orthodox Greek, Gregorian, Catholic, Protestant; it is a city of schools, German, French, Italian, English, Scotch, Armenian, Greek, American, Turkish, Hebrew. Oh, the charm of it! The quiet waters of the bay, encircled by green clad hills, the long, wide quay, the white stone houses, with their tiled roofs, the orange groves and gardens. Yet, while the caravans of stately camels jostle through the crowded thoroughfares and the donkey boys run here and there in hopeless rivalry with modern cars, while the faces of the people bear that soul-hungry look, one remembers that the "crown of life" promised near two centuries ago has yet to be attained.* It is in Smyrna that the American work began. Later the Board gave over the prov-

*Revelation 2:10.

ince of Syria to the care of the Presbyterian Board and developed its work more exclusively in Asia Minor. It is now the only Board which has work in this part of the Turkish Empire, with the exception of some Jewish and German societies that have schools in a few of the cities. Smyrna Station now covers a region of the size of the State of New York, with its numerous activities, its schools, churches, and splendid work of colporteurs and Bible women. In the very heart of the city lies the American Compound, including the Smyrna Collegiate institutes, one for boys and one for girls, and near by the Huntington Kindergarten and Training School, the first to be established in the Turkish Empire. The beginning of this Kindergarten was the enthusiasm and devotion of a woman, Miss Nellie S. Bartlett. In February, 1885, seven children gathered in the American Girl's School to form the only Froebel Kindergarten in Turkey. The idea of this kind of a school was something to be learned by the parents, but still it grew among Greeks and Armenians. Kindergarten games, with little Aristotle, and baby Socrates had a charm, and sometimes a child or two from Pergamos or Thyatira would slip in and look as bright and happy as if no past enshadowed their birthplace. Now a new building stands there, above the entrance of which is inscribed:

“HUNTINGTON KINDERGARTEN”

AND

TRAINING SCHOOL.

A bust of Froebel looks down upon the children as if rejoicing at the hope of child life



Huntington Kindergarten and Training School

in this foreign land. The Training School meant the spread of the kindergarten all over the country and now there is no center of educational work that has not its kindergarten. The time came when Miss Bartlett was obliged by ill health to give up her work, and able women have since carried it on, but no one who visits American schools in Turkey can forget the pioneer work done by this noble woman.

The Smyrna Collegiate Institute for Girls is the outgrowth of the girls' school begun in the early days of the mission. Miss Mary Page, now of Spain, and Miss Agnes Lord had much to do with its first years, but it has been for some time under the efficient management of Miss Emily McCallum with her associates, Miss Jeanie L. Jillson, Miss Minnie B. Mills and Miss Ilse C. Pohle. English, Armenian, Greek are principally taught in the school to meet the needs of the Armenian and Greek students. Strong, abiding, Christian influences surround the young girls of the Smyrna school, giving them a desire for Christian service, so that the power of this school is multiplied a hundred fold in the work of its graduates.

No glimpse of the educational work of Smyrna station would be complete without a word in reference the Collegiate Institute for Boys, whose history has been growth, growth, growth. Strangely enough the education of Armenian and Greek girls was provided for in this station before that of boys. The boys' school came, however, and in its progress has known little of the checks which so many other schools have experienced in their upward climb.

The evangelistic work among women in

Smyrna station under the care of Mrs. McNaughton has been unusually strong and successful. Follow the career of Maritza Hanum (Mrs.) the Bible woman, who for so many years has cared for the city's need. The unemployed pressing up from the interior, find a friend in her, the sick or troubled turn to her because she moves among them, knows their ills. Too much cannot be said of the religious and social power of the Bible woman's work in countries where there are many homes the American *cannot reach*.

Marsovan.

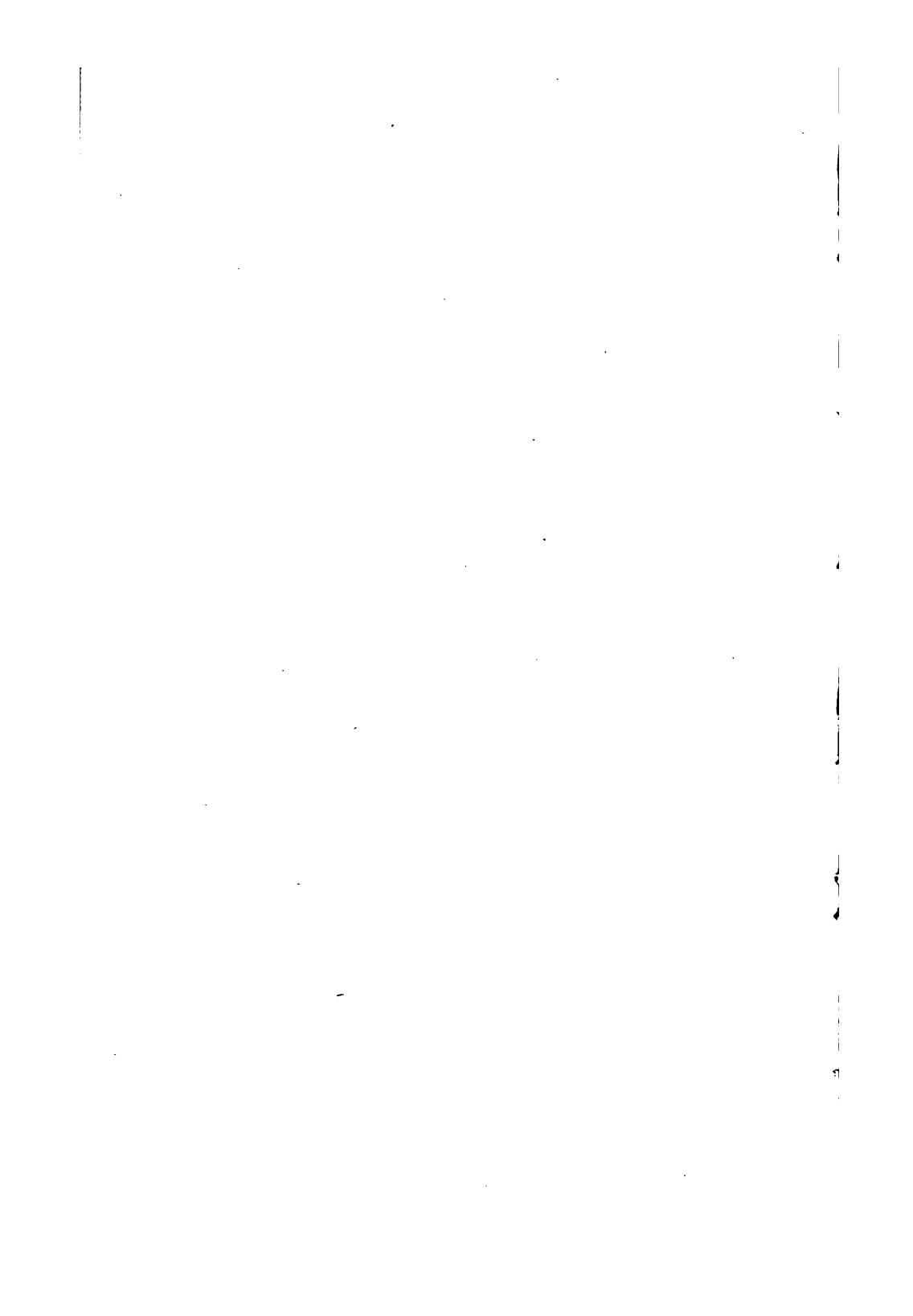
On a broad plain, girt by mountains, some 350 miles east of Constantinople and seventy miles south of the Black sea, lies the city of Marsovan. The approach to it is usually made through the Black Sea port Samsoun, which knows no harbor. The significance of this latter fact is most keenly felt by one who has chanced to disembark here. A day's journey in a springless wagon whose lack is supplied by gorgeous decorations, with surroundings as beautiful as in many parts of Switzerland, and a night at a Turkish inn brings one in sight of this center of Christian education and American hospitality. So well has the Marsovan station solved its problem that the whole region is pervaded with its influence. A veritable university of schools has grown up and the professors with all the cares of college life have yet found time to enrich themselves and their work by research into Hittite, Greek and Seljukian remains with which the country abounds. Marsovan is the ancient Pontus to which Peter addressed his first letter. There are to be seen now within or near its compound the follow-



Girls' School

Marsovan

Anatolia College



ing schools: first, a Primary school for Greek girls; second, a school for girls of the Orphanage; then a school for boys of the Orphanage, Shoe and Tailor Shops for training orphanage boys these trades; a Weaving School for girls, a carpenter and cabinet shop; the College "self help" department, as it is called, by which a hundred boys put themselves through college, the Marsovan girls' school for the training of young women for teaching and for the home. At the apex stands Anatolia College, a strong factor in the intellectual and religious life of Turkey to-day.

When work was begun for women in Marsovan there was but one woman who could read. To-day a primary education is demanded for all and a high school training for any one of standing. The Marsovan school for girls was opened first in Constantinople in 1845, as has been said. It was removed to Marsovan under the conviction that the environment of an interior city would be more helpful to those who were being trained for teachers among their own people. It was started in Marsovan, in 1865, as the Marsovan Girls' School with Miss Eliza Fritcher at the head. It has retained its old name, although the standard of education it offers has been raised from year to year and it has added a Greek department which is an important adjunct to its efficiency. New buildings have been added, burned and rebuilt, and now the most modern attractive building in the compound is the Girls' School. There is an attendance of 150 Armenian and Greek girls, who in the lower classes study in their vernaculars, but when their knowledge of English is sufficient, use such books as Went-

worth's Algebra, Young's Astronomy and Sanderson's Modern History. The grade of study in the four upper classes is about that of an American High School. A Turkish pasha once said, "When a girl comes back from an American school, say not a girl, but a school has come, for through her the influence of the school is quadrupled." Of no school is this extension work more true than of the Marsovan Girls' Boarding School. It has sent teachers into all parts of Asia Minor and one even as far away as to Persia. A number of its pupils who are unable to graduate are yet teaching in the village schools. The Marsovan Girls' School is now under the direction of Miss Charlotte Willard assisted by Miss Claribel Pratt and a fine corps of teachers trained in the American schools.

A word for the evangelistic work of the Marsovan station. While this work is principally done by the Bible women, yet every department of the Mission is pervaded with the evangelistic spirit. The orphanage work has furnished an unusual opportunity for impressing truths upon the men and women of the next generation in Turkey. The Marsovan hospital, with its efficient corps of nurses is reaching many, otherwise inaccessible. Said a man who had but recently come out of the hospital ward, "The kindness and love which were bestowed upon me in the Marsovan hospital was more to me than the healing of all my pain."

Cesarea.

Picture yourself in Cesarea at the foot of Mt. Argaeus, the peak of the Taurus range of Central Asia Minor, 10,000 feet in height. You are high up on a table land, three



Hospital at Marsovan



Students of Girls' School at Clinic

or four thousand feet above the sea, with salt lakes here and there, and a fine pasturage for the flocks. Trees are rarely found except those cultivated for their fruit. The winters are hard and long. Fine crops of wheat are raised in Cappodocia, as this province was called in St. Paul's time. This ancient name of Cesarea was Mazaca, and it was founded by the Armenians in 1827 B. C. It is now a typical oriental city, with its flat-roofed houses, its tall minarets, its round-domed mosques and baths. There are forty thousand inhabitants, Armenians, Greeks and Turks, and the language generally spoken is Turkish.

The Cesarea market is one of the most interesting in the country, covering thirteen acres and built over in high narrow arches, with little booths for the seller of oriental goods, a veritable department store. Watch the women do their washing in the town. The gardens are irrigated by mountain streams running through the narrow streets. The turning of the water on is the woman's signal for her wash day. The process is accomplished by stamping the soiled clothes with their bare feet on a flat stone, throwing the feet out in a peculiar manner. The woman's equipment for this work is simple—a flat stone her wash tub; her hands, her scrubbing board; and a rock, her clothes line.

The station was founded by Dr. and Mrs. Farnsworth, with the assistance of Dr. and Mrs. Bartlett. When Dr. Farnsworth, the "bishop of Asia Minor," as his friends playfully called him, first went to Cesarea. The people of the city knew nothing of foreigners. One man had seen a picture of the American Indian and was quite disappointed

Education

that this new American was without paint and feathers. A girls' school was started by Miss Closson after a time, the students of which were brought in, as is usually the case, by house to house visitation. The beginning of school work in these interior stations is very practical. The first measure is the combing of hair and washing of the face. A woman once said, "Why, this school seems mostly for combing hair and washing faces. It is too hard on the children." Here, as in Marsovan, a whole system of educational and philanthropic work has developed. In Cesarea proper now is found the kindergarten, so long cared for by Miss Fannie Burrage. That it is appreciated by the children may be seen from the words of one of its little ones, "I like bread and I like pek-si-met (a kind of biscuit), but I like our kindergarten better." The Girls' Boarding School of the Cesarea station is situated in Talas, a few miles east of the city. In 1868, when Talas was occupied as a mission station, the opposition was very violent, especially from the women. The women of Talas, at that time, had the reputation of being the most bigoted and passionate of all Turkey. A man said of them, "I have a wild beast in my house, and wild beasts are all around me." A whole generation of women has now grown up, gentle, patient, desirous of the good of their children, in whom is no trace of the violence and cruelty of the past. In 1888 a new building was secured for the Girl's school, on the top of the hill. Good building equipment is a great spur to educational work and the school has grown steadily. The students are Armenian and Greek. Such a school cannot be measured in its influence merely by the students who come to

it. Sometimes a whole village will be transformed by one girl who has been in the American school. In traveling through Asia Minor we once happened upon a village of this character. Noting the difference between it and the others we had visited in monotonous succession we found that one girl had been to the Talas boarding school for one year. Her tidy appearance, the look of the house in which she lived, the brightness and interest of her friends all betokened the awakening that had come into the home village through her. Miss Stella Loughridge and Miss Susan Orvis are in charge of the school at present, while Miss Adelaide S. Dwight is about to return from her furlough.

There is an extensive evangelistic work done among the women of the Cesarea station. There is a society called the Union Maternal Association, including as many members of the Gregorian Church as Protestants, drawn together by the common bond of motherhood. The medical work of the Cesarea station, through Dr. Dodd's hospital, with its two well trained American nurses, has a social and religious value both for men and women, difficult to estimate. The basis of the work is human need and Turk or Greek, Koord or Armenian, Circassian, Georgian, Jew or Gypsy finds there an open door. From Cesarea, too, comes the first suggestion of the modern settlement idea, and a club for boys from the street has been started, proving that the boy problem has reached the East.

Sivas.

Some 450 miles from Constantinople to the southeast lies the City of Sivas, or the ancient Sebaste, formerly a center of great in-

land trade. The work among women here began by visiting from house to house, then a school was formed, and taught by a graduate of Marsovan. In 1873 a Girls' High School was formed and ten years later it was separated from the city schools so as to have a separate existence. The pioneer work was done by Miss Chamberlain and there is now a strong center there for the education of girls. The plan looks strongly to the preparation of village girls for village work, with the purpose of extending its influence throughout the region. In the early days, to send a girl to this school meant to have anathemas hurled at one. One girl came to school, riding twenty-seven miles with only a rope stirrup for a side-saddle and fording a broad river before she reached the city. Another was kidnapped by fifteen men on her way to school at the request of an angry uncle. Such girls begin with the alphabet, learn to read and in a few years are out teaching in the villages, where they have power enough to make the official Turk feel that they are a force to be reckoned with and must be checked in their efforts for their race.

There are three American teachers in the Girls' School at present—Miss Mary L. Graf-fam, Miss Nina E. Rice and Miss Lillian F. Cole.

Trebizond.

A long and checkered history has the City of Trebizond, on the Black Sea, founded three years before Rome, an off-shoot of the colony of Sinope. It once entertained the famous ten thousand of Xenophen, and even now on a quiet, dreamy day in summer an imaginative



Girl's School at Sivas

listener can hear the joyous cry re-echoed from the hills behind, "Thalassa! Thalassa!" Dr. and Mrs. Parmalee are remembered here for their work, which is now being carried on by Dr. and Mrs. Crawford. Among other schools is a successful kindergarten and a training class conducted by Miss Halsey. An interesting thing to notice is the effect this kindergarten has upon the mothers. They, too, learn the songs and play the games, feeling a new interest in their children as they grow with them.

Praying for Rain in Marsovan

In times of great drought, the good Moslems gather in the fields outside the city by hundreds and shout over and over again, in the same words for hours at a time, "Allah is great. Allah is merciful. O, merciful Allah, grant us rain." Failing however of an answer they try another method sometimes. They dress a donkey in bridal robes, tying its ears together and setting a fine headdress on them. They then throw a lady's veil over these and hang long chains of gold coins about the neck. The donkey is paraded about the streets, calling out "Can a donkey be a bride? Can the earth get on without rain?" That is as much as to say, "We have done a foolish thing but how much more foolish, O, Allah, if the earth be left without rain?" Yet the rain does not come. The next resource is a hair from Mohammed's beard. Amid the cheers of thousands of men, women and children dressed in every color under the sun, the great Sheik-ul-Islam arrives from Constantinople with the sacred hair. He is said to be so holy that he can cure people by a look. With this hair in his hand the prayer is repeated and this time it has the desired effect.

CHAPTER IV.

CENTRAL TURKEY MISSION — AINTAB, CORFA, MARASH, HADJIN, ADANA, TARSUS.

CENTRAL TURKEY MISSION.

Adana	*Lucy H. Morley	1904	W. B. M. I.
	S. Louise Peck	1908	W. B. M. I.
	Elizabeth S. Webb	1886	W. B. M. I.
	Mary G. Webb	1890	W. B. M. I.
Aintab	Alice C. Bewer	1907	W. B. M.
	Isabelle M. Blake	1905	W. B. M.
	Elizabeth M. Trowbridge	1891	W. B. M.
Hadjin	Virginia Billings	1904	W. B. M. I.
	Olive N. Vaughn	1904	W. B. M. I.
	Emily F. Richter	1908	W. B. M. I.
Kessab	Effie M. Chambers	1893	W. B. M. I.
Marash	Ellen M. Blakely	1885	W. B. M.
	Annie E. Gordon	1901	W. B. M.
	Cora May Welpton	1901	W. B. M. I.
	Kate E. Ainslee	1908	W. B. M. I.
Corfa	Corinna Shattuck	1873	W. B. M. I.

Including work of the A. B. C. F. M., six stations. 51 out stations, 6 ordained men, 16 unmarried women, 27 Bible women.

*Transferred to the A. B. C. F. M.

Far in the northern corner of the Province of Syria, situated upon the sunny, southern slopes of the Taurus Mountains and upon the fertile plains at their feet, lie the cities and villages which are included in the Central Turkey Mission.

Here Nature has exerted herself to give variety and grandeur to the landscape. To the north the lofty and snow covered peaks of the Taurus range rise in majesty into the blue sky, shutting off the bleak north winds from the wide valleys and extensive plains at their base, which are well watered by the mountain streams flowing to the sea or into the broad Euphrates River.

Rice, cotton, rye and barley are grown upon

these rich plains, and in the lowlands flourish the olive, fig, citron, orange, pomegranate and grape. But with all the possibilities afforded by rich soil, pleasant climate, and mineral wealth, the inhabitants of this district are indescribably poor, mainly owing to the oppressive taxation and the lack of enterprise on the part of the government in promoting the development of the country.

The people live huddled together in the large cities, in unsanitary houses, usually made of adobe brick, with flat roofs, which often form the living room of the family; or in squalid, little villages, where they raise barely enough food to subsist, and living is extremely simple. The inhabitants of this district are of mixed character; those in the western portion consisting of Turks, while in the eastern portion, in addition, are found many Kurdish and Circassian villages. These latter people are a wild and uncivilized race, nomadic in their manner of living and from necessity become robbers, who prey upon their more industrious inhabitants.

The traveler through this district must be prepared for innumerable discomforts and hardships. No rapidly moving railroad trains, nor even easy, springy carriages over smoothly macadamized roads will bear him on his way, depositing him near clean and comfortable hotels where he can pass his nights in peace. But, followed by his pack animals, he must laboriously wend his way on horseback by rough and dangerous roads over the mountain passes, until at nightfall he reaches a dreary village, where he may unpack his bedding and the food which he has brought with him, and, surrounded by his own animals and those of other travelers,

make himself as comfortable as possible in an evil-smelling, vermin-haunted building, containing, often, no furniture whatever. The roads are infested with robbers and a zaptieh, or guard, is always a necessity.

Alexandretta is the principal seaport of this region and the stream of camels, donkeys and pack horses that are met on the road to Aleppo would betoken an enormous trade between the two cities. North of Aleppo lies Aintab, situated in a corn growing district and surrounded by immense vineyards. Grapes, pressed or dried, form the principal food of the people. The houses are built of limestone, which gives it a more civilized appearance than many of the Turkish cities where sun-dried bricks or adobe are employed for building purposes.

Beyond the Euphrates, on a round, cone-shaped eminence, surrounded by a narrow, fertile valley or gorge, stands the City of Oorfa, the ancient Edessa and once the metropolis of Syrian Christianity. Now its narrow streets are filled with tumble-down houses, while dirt and poverty reign supreme. Upon the foothills of the Taurus Mountains, about 100 miles from the sea, is Marash, a city of 50,000 inhabitants, while in the fertile Cilician plain, lie the crowded cities of Adana and Tarsus, the birthplace of Paul.

Cotton raising is the chief industry of this region and Adana contains several factories owned by Greeks and Armenians. A French railroad connects this little city with Mersine, the nearest seaport, forty miles away, whence the produce of this district is shipped to European ports.

One other city here is of interest to the student of Christian missions. Many years

ago a handful of people, fleeing from oppression, built a castle upon a steep and precipitous rock, hemmed in by the high peaks of the Taurus Mountains. Around this rock has grown the queer looking city of Hadjin. The houses of its 20,000 inhabitants cling to the sides of the rock, the roofs of those below forming the door yards to the ones above, while the streets are narrow, winding, dark and steep.

Such is the region and people upon whose darkness and need of the light of the Gospel began dimly to shine more than sixty years ago.

In 1844, when Bedros Vartabed, because of his faith, was banished from Constantinople to Jerusalem, he turned aside at Beirut and proceeded to Aleppo and Aintab. Everywhere he preached the Gospel with such fervor that in 1845 the Armenians wrote to the Syrian Mission, asking that a missionary might be sent to them. From the first those who accepted Christianity were imbued with the missionary spirit and in groups of two or three traveled to the near-by villages in response to appeals from the people, teaching and preaching as they went. The spirit of inquiry spread in all directions and urgent appeals came from towns far and near.

During the next ten years missionaries were sent out by the American Board and stations opened in Adana, Marash and Oorfa, while Protestant communities were growing up and Protestant churches had been formed in more than fifty different towns and villages. Some of these devoted missionaries laid down their lives in their efforts for this people, while others after years of labor were obliged to return to their home land weary

and broken in health, and the name of one missionary martyr, Mr. J. G. Coffing, must be written in letters of blood upon the records of the Hadjin station.

In 1895 occurred the great massacre when thousands of lives were sacrificed and widows and orphans without number wandered through the streets in homeless misery. But this unspeakable calamity seemed to draw the Christian community more closely together and Protestant and Gregorian alike flocked into the churches to hear the comforting messages from God's Word and to find a guiding light amid the overwhelming darkness.

Many and terrible were the experiences of the missionaries and their flocks in those trying days, but the hand of God was leading them and out of the needs of that time have developed some new and wonderful agencies for spreading a knowledge of the Gospel message. Thousand of orphaned children were gathered into houses and brought under Christian influence; industrial opportunities were developed for the aid of the needy women as well as for the boys and men and the missionaries found the doors of influence thrown wide open before them.

To-day the Central Turkey Mission has six stations and fifty-one out stations, with a missionary force of about thirty and nearly 300 native workers. Of the thirty-four churches thirteen are entirely self-supporting and the native contributions for Gospel and educational work in 1907 were more than \$24,500.

The mission has charge of 138 schools, with more than 6,500 pupils, about half of them being girls. More than half the common



MARSH COLLEGE

1

2

schools pay their own expenses. There are sixty-five places for stated preaching, with congregations averaging an attendance of 13,818.

Adana.

In 1889 Rev. Wm. N. Chambers and his wife went to Adana and have since had a general oversight of the work in that city and the surrounding villages. Under their guidance Bible women, many of them massacre widows, are employed, who go into the homes of the people as they have opportunity, teaching the women to read from the Bible, visiting the sick, and bringing light and joy into many dark places.

When Miss Laura Tucker and Miss Minnie Brown in 1882 opened a school for Armenian girls in the basement of the church, many parents who wished their daughters to attend were horrified at the publicity of the place. So Miss Tucker opened her own room for the purpose. This room became crowded and in 1887 the W. B. M. I. gave occupation to the famine sufferers of that year in the creation of a new building to be called the Minnie Brown Memorial Hall, in memory of the teacher who had been called from her labors to the heavenly home. Miss E. S. Webb arrived this year and in 1890 her sister, Miss Mary Webb, came to join her in the work and to fill the place left vacant by Miss Tucker's marriage. The first graduating class consisted of six girls and from that time the history of the school has been one of steady growth. Even during the year of the dreadful massacres, 1895, the school steadily increased in number, many mothers considering that their daughters were in a place of

safety, with a guard of two soldiers across the street and twenty-five more in a mosque near by.

The first Greek class was graduated in 1898 and in the following year Miss Clarissa Lawrence came from Smyrna to take charge of the Greek department, which from the first has been entirely self-supporting. The kindergarten has proved a source of instruction to the city mothers also, who have thought it unnecessary to care for children before they were eight years old.

Statistics for the past twenty-six years show that the number have increased from 16 to 150; that 500 girls have been instructed, and of these eighty have graduated, some of whom have entered college and ten are in the United States.

Buildings and ground have been secured, Greeks and Armenians reached, and a beginning of interest among the Turks aroused. But statistics cannot measure the transforming power that these hundreds of young girls have been able to exert throughout all that community, and it is only when one can contrast their orderly, cheerful homes, with bright faced little ones growing up in them, with the dreary abodes of their less fortunate neighbors, or step into some pleasant school room presided over by one of the graduates of the school, that an idea may be formed of the immense influence of this Christian school for girls. Its graduates have made education for girls fashionable.

This year the Misses Webb and Miss Lucy Morley (W. B. M. I.) have carried on the work alone and they will gladly welcome Miss S. Louise Peck, who goes out to join them next fall and take Miss Morley's place, who



Girl's School, Amlab

resigns to become the wife of Dr. Jesse Marden.

Aintab.

Miss Proctor's Girls' Seminary at Aintab has been an important factor in the work of this mission since 1863. This school, which is supported by the W. B. M. and is presided over by Miss Isabella Blake (W. B. M.) and Miss Harriet Norton (W. B. M.), after overcoming much prejudice and opposition, has increased from eight girls to an attendance of 106 pupils in 1907. Last year a fine new building was erected for the accommodation of the school. An Alumnæ Association of 100 members has been formed, whose object is to do all in their power to promote the interests of the school. They are now working to replace the library which was recently destroyed by fire.

As one result of the establishment of Robert College in Constantinople a desire for learning was awakened among the Protestants of Central Turkey and an appeal for a similar institution to be established in one of their cities was sent to the American Board. After some deliberation Aintab was chosen as the location of this school and in 1872 the Central Turkey College was inaugurated, the Protestants of the district contributing what would be equivalent to \$60,000 in American money towards the buildings. These are situated in a commanding position on the hillside overlooking the city. To-day this school numbers 166 students, 40 per cent. of whom are more or less acquainted with some trade. In the preparatory schools in the villages which are tributary to the college there is a total enrollment of 450 boys.

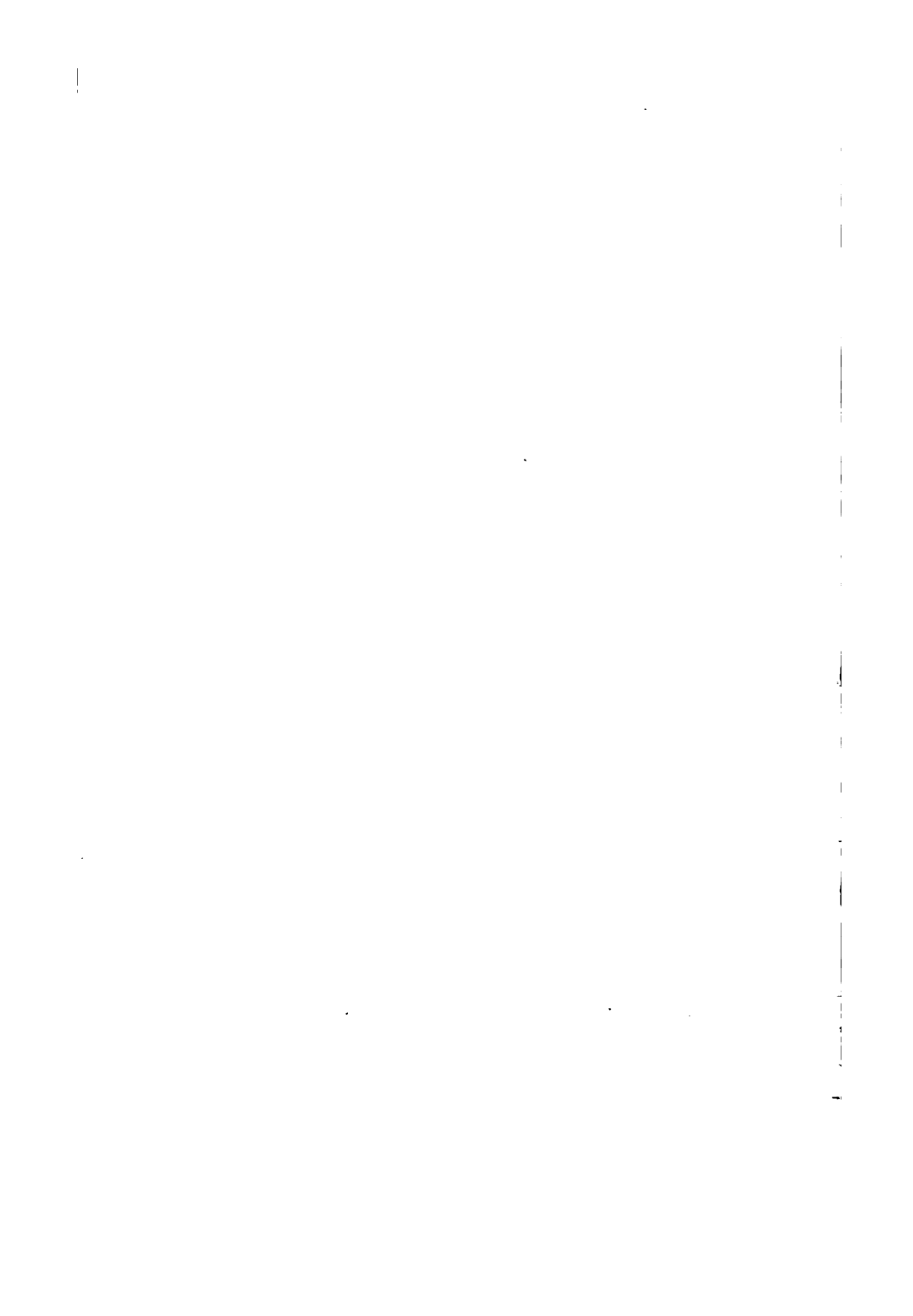
Another interesting feature of the work in Aintab is the hospital. This is under the care of Dr. Shepard and Dr. Caroline Hamilton. Patients, both rich and poor, come to them from all the country around and often representatives from many nationalities may be found in its wards. Miss Elizabeth Trowbridge and Miss Charlotte Grant have given many years of devoted services as nurses, but because of ill health Miss Trowbridge was obliged to resign in 1907 and her place has been filled by Miss Alice Bewer, who is ably fitted for the position. These women have under them a corps of native helpers and twice every week the Bible woman visits the patients in the women's ward, reading and talking with them of the great truths of the Bible. Thus they not only administer to the crying needs of the body, but also bring cheer and comfort to the sad and weary hearts and minds, and many a suffering one has gone from the hospital cured in body and in soul to carry the message of healing to other stricken ones. The labors of the hospital physicians are not confined to the institution, as both Dr. Shepard and Dr. Hamilton are sometimes called to take long trips to other stations for the relief of our missionaries.

Kessab.

Christian work was started in Kessab in the early days of the mission. Different missionaries have resided there from time to time, but at present Miss Effie Chambers (W. B. M. I.) is alone in that field. She has the general oversight of the schools and of the Bible women. There are six schools in Kessab, four of which are entirely supported by the people. The women and girls here are



Girl's Seminary, Adana



more backward than in other parts of the mission. The heaviest part of the work falls upon them and they are often seen carrying immense loads of wood, jars of water or baskets of fruit upon their backs for long distances. They are less bound by custom than in the cities, however, and more yielding to influence, both good and bad.

Oorfa.

About the year 1851 a native weaver from Aintab spent three years in Oorfa working at his trade and explaining the Scriptures to all who came. A church was organized and in 1857 Mr. Nutting took up his residence there. Through the usual storm and stress that has attended the growth of Protestantism among the oppressed and persecuted people of Central Turkey the work of Oorfa has steadily progressed. In 1876 Miss Corinna Shattuck (W. B. M. I.), who had been successfully laboring in Aintab, agreed to go to Oorfa to spend the winter and open a girls' school, provided the people should pay the salary of a native assistant. This offer was gladly accepted and with one of the graduates of Aintab Seminary as assistant she accordingly started the girls' school. The following May she removed to Kessab to superintend the work in that place, leaving the Oorfa schools to native teachers. It was not until 1892 that she returned to Oorfa.

During the massacre of 1895 the Christians of Oorfa, in common with those of many other cities of Central Turkey, suffered untold distress. Thousands were killed outright and more were maimed and rendered homeless. Orphan children wandered through the streets begging for bread. In this time of distress

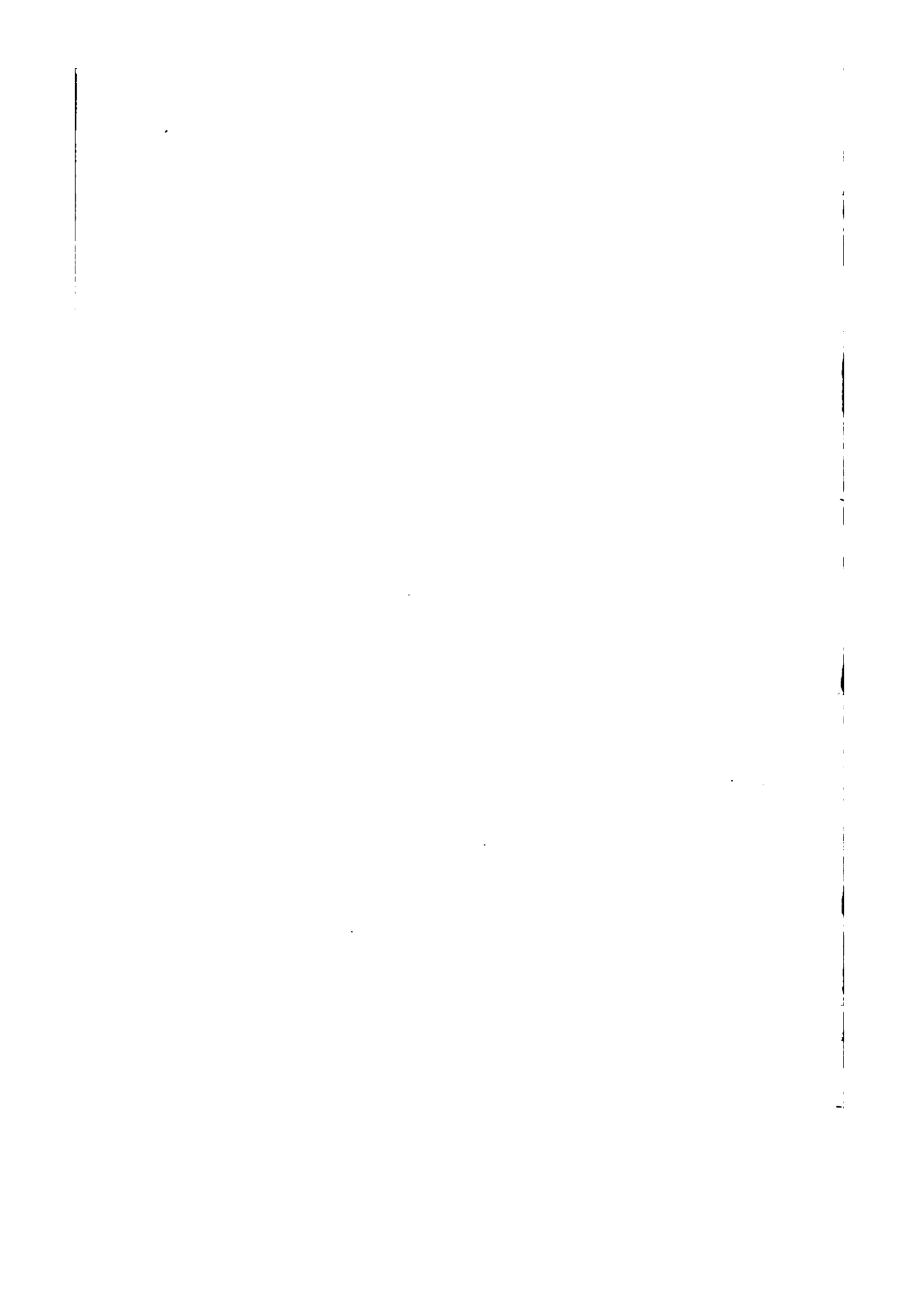
the missionary schools and churches were the sole places of safety and relief. Miss Shattuck, with the aid of such Armenians as were left, distributed with great wisdom and care the funds that were sent to her from all over the Christian world. Gradually the children were gathered into orphanages under the care of competent women, widowed during the massacres. The missionary schools were filled to their utmost capacity and yet the people were starving for lack of work. In this emergency Miss Shattuck found work for the women in lace making, embroidery and rug making. The industry has grown until now 1,824 women are employed in the handkerchief and embroidery departments. Fifteen hundred of these live in Oorfa and the rest in the neighboring villages where she has established branch industries. The women are taught cleanliness and self-respect and an opportunity is made for them to learn to read—the Bible being the principal text-book.

Miss Shattuck has also established a manual training school for the boys and is superintending an experiment in farming after modern methods, which has been inaugurated in a village not far away. One of the girls from the orphanage who is partly blind, after having studied in England, has recently opened a school where blind children may be taught the Braille system of reading and also some useful industry.

With the supervision of these different branches of industry, in addition to the Girls' school and the instruction of the Bible women, Miss Shattuck finds her days filled to overflowing, and her name has become a synonym for hope throughout that whole community.



Birthplace of Abraham Towers of Edessa Citadel above
Corfa



Marash.

In 1861 Dr. Dwight of Constantinople thus writes of the condition of the Protestant community of Marash: "This place is indeed a missionary wonder. Twelve years ago there was not a Protestant here and the people were proverbially ignorant, barbarous and fanatical. On the last Sabbath I preached to a congregation of over a thousand, and in the afternoon addressed nearly or quite 1,500 people, when forty were received into the church. Dr. and Mrs. L. O. Lee and Mr. and Mrs. Macallum now superintend the work in Marash and in the many outlying villages, as often as possible making tours through the district, encouraging the people, visiting the schools and bringing new inspiration into the churches.

The Theological Seminary was moved from Aintab to Marash in 1865 and the same year Mrs. Coffing went to that city, where she found that the work of education was meeting with much opposition. By her vigorous and tactful measures she won over the men of the community to a tolerance of education for girls and in 1879, upon her removal to Hadjin, ten schools had been established, taught by girls whom she had educated.

In 1872 four girls came from the villages and begged the missionaries to receive them. These were followed by others and the boarding school came into existence. The year 1873 was marked by a notable event in the history of the Mission. "On behalf of Rahel, one of the boarding school girls, was fought a memorable battle for the liberty of the women of Turkey. She was decoyed by false pretenses from the school and taken to the

house of a relative who had been bribed, and there, without her parents consent, without her own consent or even understanding what was being done, a sham marriage was performed. It was felt that if Rahel was not rescued no Protestant girl would be safe either in their school or in any school in the empire. The Protestant community rose as one man and telegrams were sent to Constantinople and to neighboring cities, wherever influential men could be reached. Rahel was given into the hands of the Catholics and kept a prisoner for thirty days, until some decision was made. Great was the rejoicing throughout the community when word was flashed over the wires from Constantinople that Rahel was to be given to her mother.

The graduates of the boarding school were encouraged to go out into the neighboring villages as teachers, carrying the Gospel message, and the results of their labors were, in many cases, truly amazing.

The blank left by Mrs. Coffing's departure for Hadjin and the discontinuance of the boarding school was felt to be so great that the native brethren began to realize the need of the new girls' school, and accordingly \$2,200 was raised out of their poverty for the establishment of such a school. The young women of the W. B. M. I. added to this sum \$4,400 and the result was an attractive building, which in 1883 was ready for occupancy. This was the beginning of the Central Turkey Girls' College, more familiarly known as Marash College.

The aim of the college is to send out intelligent Christian girls into the community well equipped to hold influential positions,



Street Scene in Marash

either as teachers or as wives and mothers. Almost without exception girls who have been in the school for two years spend one or more years in teaching at the village schools before marrying, and the graduates are in great demand in the boarding schools of Aintab, Hadjin and Adana, as well as in the Gregorian and Protestant schools throughout Central Turkey.

The college course requires four years for completion and is equivalent to our best high school course, with the addition of some college studies. Turkish and Armenian have their place in the entire course, but English is the general language of the school. Sewing, dressmaking, gymnastics and drawing are taught, and music is an important department which is much appreciated by the pupils.

Miss Ellen Blakely (W. B. M.), a graduate of Mt. Holyoke College, has been connected with the institution since 1885, for the greater part of the time as principal, and to her devotion and efficiency is due a large measure of its success. Miss A. E. Gordon (W. B. M.) and Miss Cora May Welpton (W. B. M. I.) are now her able assistants. Miss Welpton returned to this country in June for her well earned furlough and Miss Kate E. Ainslee will join the force when the college opens in the fall.

The commencement week is always an interesting time when many of the graduates return to take part in the exercises appropriate to the occasion. These, with the 118 pupils, form an attractive body as they sit together in the center of the church to listen to the addresses. Surely they are bearing their part in the uplifting of the women of Turkey.

Marash also supports a flourishing boys' academy, which has recently introduced a commercial course for boys who do not expect to go to college.

Hadjin.

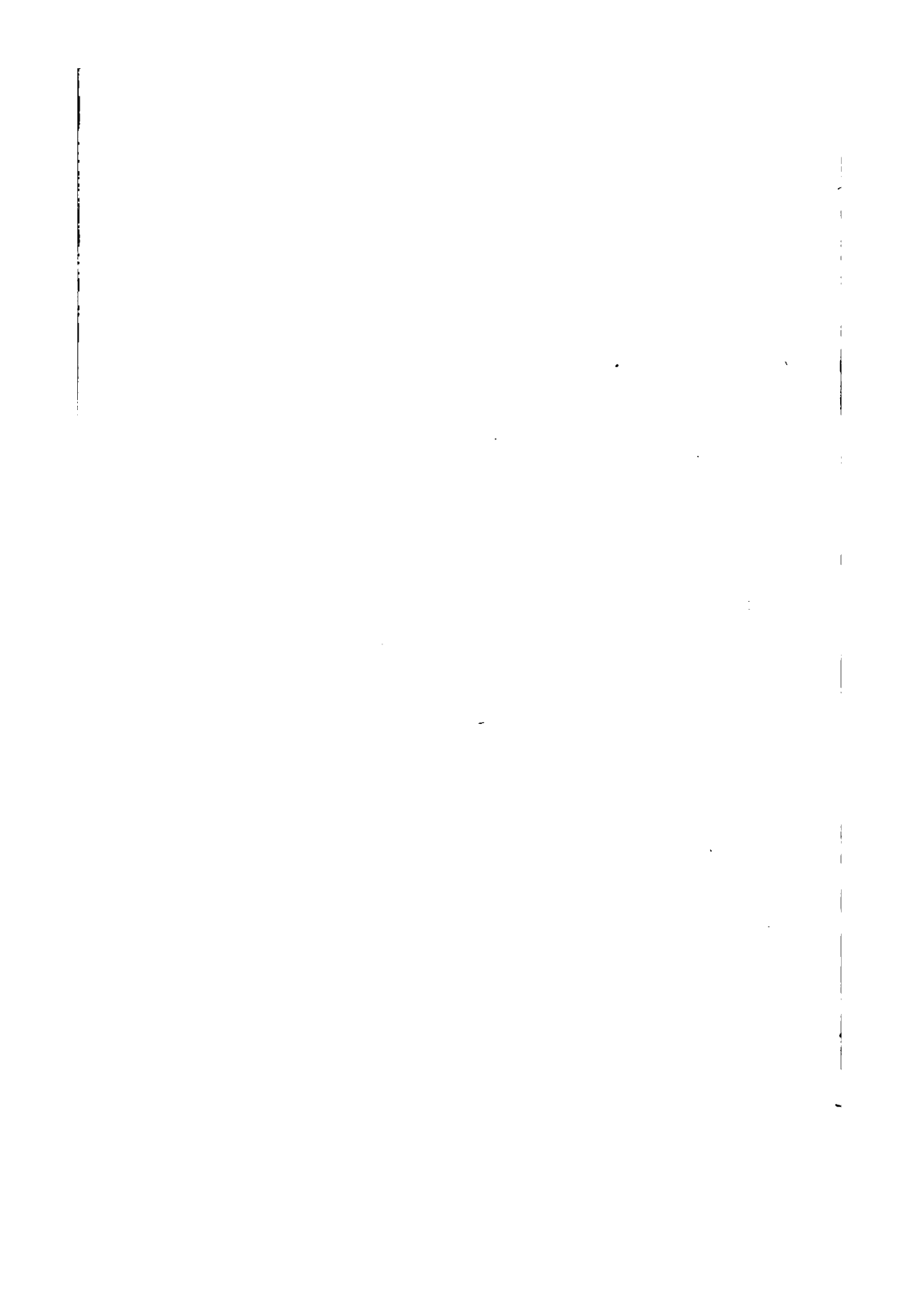
We now turn to the sad and romantic story of the beginning of missionary effort in the mountain city of Hadjin. Lying far up in the secluded fastnesses of the Taurus Mountains, this city was given over to the oppressive rule of the Turkish governors. In the summer of 1861, after four years of labor in Aintab, Mr. and Mrs. Coffing visited Hadjin while in search of a mountain residence where the missionaries might escape the summer heat of Aintab. While on this tour they learned of the great needs of the people and with the approval of the American Board and of the Mission they went to Hadjin, where they were gladly received by the common people. But in a few months the Turkish authorities began a series of persecutions which ended in forcibly expelling both Mr. and Mrs. Coffing from the city and destroying their goods.

In June, 1862, Mrs. Coffing, with a guard, was on his way to attend the annual meeting of the mission in Aleppo, when he was fired upon by two robbers in ambush and so badly wounded that he died the next day, his servant having been killed at once. One of the murderers was executed, but the other escaped.

The poor young widow, bereaved and lonely, bravely determined to stay in Turkey and carry on her chosen work. She removed to Marash and until 1879 she was principal of the Girls' High School.



Hadjin



In 1878 it was thought best to transfer this school from Marash to Hadjin and twenty years after being expelled with stones and curses we find Mrs. Coffing again residing in this city. In 1880 a house was built, to which was given the pleasant name of the Hadjin Home, and here Mrs. Coffing gathered around her as many girls as she could accommodate. She endeavored to make this a veritable home, indeed, where the girls gathered in from the wretched hovels of Hadjin and the surrounding towns might learn lessons of cleanliness and order, good cheer and kindness, and the sight of the big bay window filled with blossoming plants through the long winter days must bring its message of beauty to every beholder. The school soon outgrew its original quarters and large additions were made to the buildings. In June, 1903, Mrs. Coffing celebrated her seventieth birthday and all the graduates of the school were invited to attend her birthday party. That was, indeed, a happy day for Mrs. Coffing as she contrasted the beginning of the school with its present condition. In 1880 there were twenty boarders, half of whom had been literally begged from door to door; sitting and sleeping upon the floor; one recitation room, with its fifty seats but partly filled; two American teachers and two native helpers; and not a house in the city where neatness and order prevailed. To-day seventy happy girls sit on chairs before white covered tables for their meals and sleep on iron beds with mattresses and white spreads; the school room now seats 300 and is more than full; the native helpers number twelve, all of them graduates of the school, and five are also college graduates. While throughout Hadjin

educated women are revolutionizing in a quiet, unpretentious way the home and family life.

In 1904 Miss Olive Vaughn and Miss Virginia Billings went to take up the work that Mrs. Coffing felt that she must so soon lay down. In the following year Miss Eula Bates, for fifteen years Mrs. Coffing's efficient helper, became the wife of Dr. L. O. Lee, of Marash, and shortly after Mrs. Coffing, having spent nearly fifty years of loving, self-sacrificing service for the women of Turkey, returned to her native land, where, with impaired eyesight, she is still "so glad to be given something to do for the Board." Next autumn the two devoted workers left in Hadjin will be joined by Miss Emily Richter. Such is the story of more than sixty years of quiet, self-sacrificing labor on the part of many devoted Christian men and women in the Central Turkey Mission.

Turkish Proverbs

1. *Working is the half of religion.*
2. *His anger is on the edge of his nose, viz., always ready to burst forth.*
3. *He fled from the rain and sat down under the water-spout.*
4. *Verily he loses his way whom blind men guide.*
5. *Everything forbidden is sweet.*
6. *If God proposes the destruction of an ant he allows wings to grow upon her. (Sudden elevation.)*



Region of Ararat

CHAPTER V.

EASTERN TURKEY MISSION—HARPOOT, MARDIN, BITLIS, VAN, ERZROOM.

EASTERN TURKEY MISSION.

Charlotte E. Ely	1868	W. B. M.	
Mary A. C. Ely	1868	W. B. M.	Bitlis
Ruth Bushnell	1898	W. B. M. I.	
Mary Myrtle Foote	1899	W. B. M. I.	Erzroom
Eunice M. Atkins	1908	W. B. M. I.	
Caroline E. Bush	1870	W. B. M.	
Mary L. Daniels	1885	W. B. M.	Harpoet
Maria B. Poole	1869	W. B. M.	
Mary W. Riggs	1902	W. B. M.	
Ellen Weston Catlin	1908		
Mrs. Olive L. Andrus	1868	W. B. M.	
Dianthe L. Dewey	1905	W. B. M.	
Agnes Fenenga	1901	W. B. M. I.	Mardin
Johanna L. Graf	1894	W. B. M. I.	
Griselle M. McLaren	1900	W. B. M.	
Susan R. Norton	1903	W. B. M.	Van
E. Gertrude Rogers	1907	W. B. M.	
Miss Caroline Silliman	1908		

Five stations, 77 outstations, 16 unmarried women, 20 Bible women.

*Resigned.

Close your eyes to the familiar surroundings of this busy western hemisphere, forget all the complex routine of modern life, drift in imagination, back, back to the very birth-place of the world, to that remote secluded region from whence spring those two great rivers, so significant in history, the Tigris and Euphrates.

Away from the beaten tracts of travel, little known and little heeded in these latter days, girt about by mountain boulevards which form barriers well nigh impossible, shrouded in a mystery of a half forgotten past, offering to the active, modern, commercial world little more than a difficult and often dangerous route for infrequent cara-

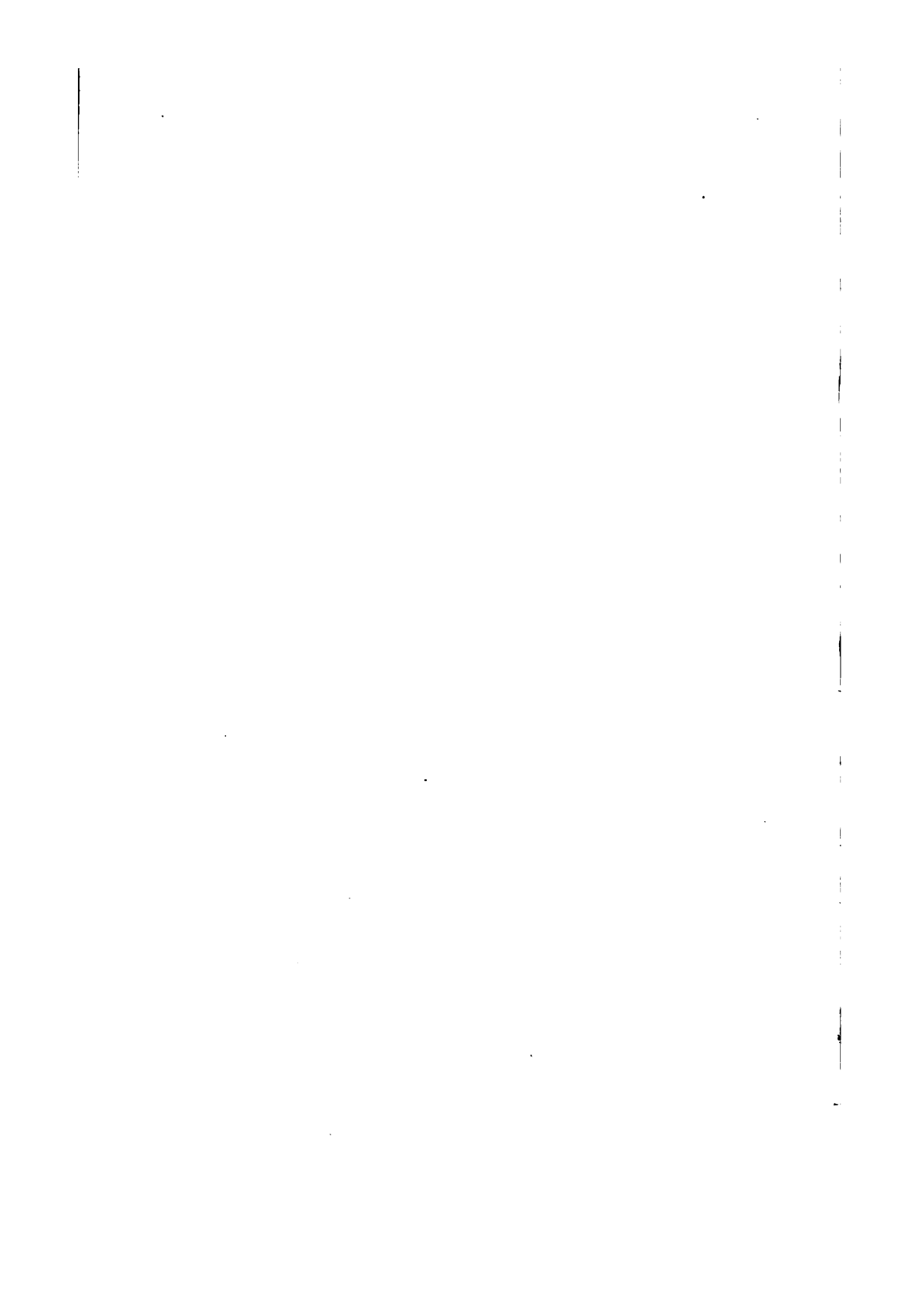
The illustration of the region of Ararat is furnished by courtesy of Longman, Green & Co.

vans, there lies a country where nature has smiled so lovingly, and upon which she has lavished her charms in so great variety that it may well be the very spot where God planted that first garden, "eastward in Eden."

On the far eastern horizon Mt. Ararat rises sublime in solitary dignity, while on every side snow-capped mountains give wild grandeur to the scene and contrast strikingly with beautiful fertile valleys and sparkling lakes on the one hand, or barren, stony plateaus on the other. Every gradation of climate, scenery and natural products may here be seen, from the stunted shrubs and evergreen of the highest mountain plateaus, down through the dense forests of pine, beech and oak trees to the spreading fields of wheat, maize and millet, and the luxuriant orchards of plum, peach and apricot and the luscious melon gardens. Here we should expect to find a happy, industrious, prosperous people, availing themselves of nature's rich gifts, cultivating the soil and reaping from it rich harvests, but no such condition meets us, for we are in Armenia, a land of varied and tragic history. Here and there in this strange, wild land one finds traces—an occasional scarce-understood inscription, a crumbling column of strange architecture, marking the site of some unknown temple which claim the imagination with their hints of a wonderful forgotten civilization. From the fourth century, B. C., it has been a battle ground, the prize for whose possession predatory neighbors have waged perpetual war, its boundaries fluctuating with the tide of conquest, its brave people involved in unending con-



Source of the Euphrates.



flict with overwhelming odds. Bowing the neck to the yoke of one master after another—the Syrian, the Persian, the Roman, the Turk, hundreds of years of oppression, persecution and extortion have set their inevitable seal the visible expression of which is wholesale emigration and exile on the one hand with abject poverty and hopeless apathy on the part of those who remain. Thus is told the sad secret of the untilled valleys, the scantily stocked pastures and the general air of neglect and desolation so prevalent in many parts of this unhappy country.

Armenia, as a country, no longer exists, having been, after centuries, of desperate struggle, partitioned by Russia, Persia and Turkey among themselves. The Armenians as a nation, whether still groaning under the manifold oppressions at home or scattered among other nations all over the world, still have a most tenacious race feeling and retain an ardent patriotism and love for the region which has so long been the home of their race.

As a people, when given opportunity for proper developments, they are intelligent, adaptable, clever, industrious—fine material for good citizens. Even in the lands of their conquerors they quickly make themselves indispensable in most positions, which require mental agility and manual dexterity. Readily receptive of new ideas and quick to perceive the advantages of western Christian civilization; here was a most promising field for gospel sowing, a fact which was very soon evident to the early missionaries in Turkey, in striking contrast to the close shut

doors of Mohammedanism, doors whose bolts eighty years of applied evangelical Christianity in the Levant have served to loosen very little.

The Eastern Turkey Mission of the American Board centers in the very heart of Armenia, where, in spite of the reduction of their numbers by deportation, emigration, exile and massacre, the Armenians still live in important and influential, if not predominating, numbers. The general order of distribution seems to be in cities, from one-third to one-half Armenians with a scattering of Greeks, varying according to locality; the rest, Mohammedans, Turks, Kurds, etc., while in the country the proportion is reversed.

Hence it is that this mission has from the first done its work and achieved its results mainly among the Armenian people, although with no exclusive purpose, to gain a hearing and enlist their interest was easier; in fact, their church is nominally Christian, being closely allied to the Orthodox Greek church. Not to supplant churches, but to reform and infuse into them the true evangelical spirit has been the aim of the missionaries. But this has not been attained without a struggle. From the first the new movement met with bitter oppression of the priests of the ancient church, and for many years each step was taken amid danger and difficulty from this as well as from the persistent hostility of the Moslems. In truth, the history of the mission, since the opening of its first station in 1839, has been peculiarly one of labor and struggle with dangers seen and unseen, besetting behind and before.

Through the oft-recurring flarings of that

flame of animosity between Turk and Armenian which culminated in the atrocities of 1895, this was the storm center, and the annals can never be written here below of all the heroism, self-sacrifice, the magnificent devotion and unswerving loyalty, of Christians, native and foreigner alike, who again and again faced death without shrinking for Christ's sake and for the Gospel's.

Scarcely less difficult has it been much of this time to live for their faith, yet so much have their efforts been rewarded that the influence of their work is recognized by all thoughtful and intelligent persons as one of the most potent factors in the present and future existence of the country. The Bible has been given to the entire population, each in his own tongue, and is distributed and read in a vaster circle than that of openly professing evangelical Christianity. Thousands of other useful books have been published, a spirit of inquiry awakened, a standard of morals set and a system of education undertaken which cannot be ignored. Ignorance is no longer fashionable and persecution, although still practiced, does not meet with popular acclaim. Strange to say, persecution and opposition have seemed to confirm and stimulate the very germs they aimed to annihilate and crush out forever.

The soil itself bred enthusiasts and martyrs. The early years of this mission were marked by revival after revival, when the spirit of God swept with mighty power over the hearts of men and large numbers witnessed a glorious confession, while many more, while less courageous, were convinced of the truth.

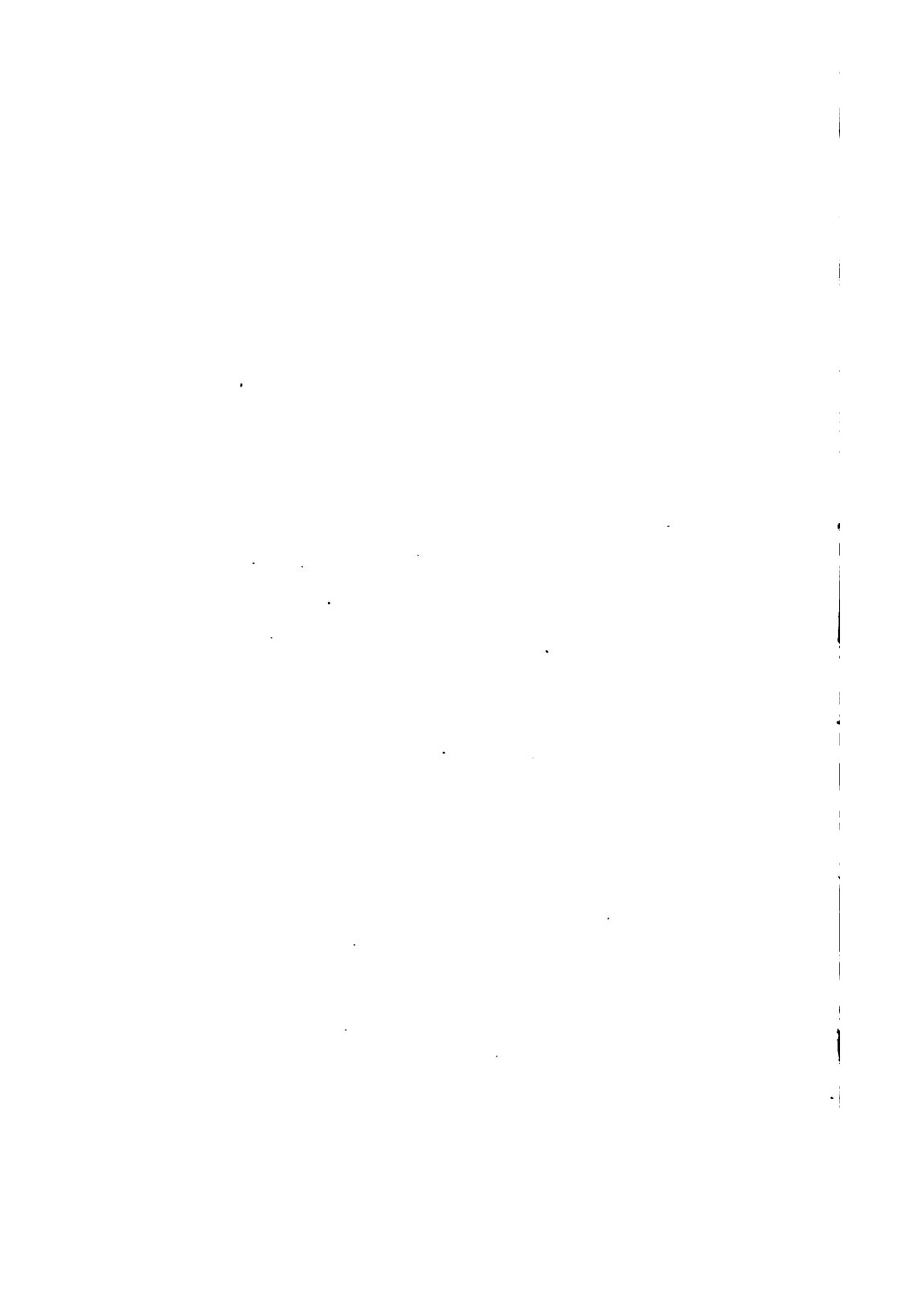
Erzroom, Harpoot, Bitlis, Mardin and Van, names which suggest many interesting associations with the past, are the centers of mission work in this field. Beginning with Erzroom in 1839, all except Van (1872) were permanently occupied before 1860, and it was in this year that the stations were formally invited into the Eastern Turkey Mission.

With these early years are inseparably connected the names of a noble band of workers like Peabody, Jackson, Bliss, Wheeler, Allen, Barnum and others, who, with their wives, nobly held up the standard with one hand while with the other they laid deep and lasting foundations for the future.

Nothing in all the remarkable history of these eighty years is more striking and convincing than the wonderful change in the condition of woman, moral, social, intellectual, and spiritual. Almost from the beginning efforts were made by the wives of the missionaries to overcome the prejudice of tradition and bring some message of hope to the women. To penetrate the wall of ignorance and superstition, by which they were surrounded, was a matter of time and much patience, and it was when the Christian young men, trained for service, began to feel the need of intelligent, educated wives, that schools were first formed for the instruction of such. When at length the missionary ladies with unwearied gentleness and patience, and by the powerful example of their own lives, opened the eyes of these poor women to the possibilities for their own, a great light seemed to flood them and their eagerness to learn was pathetic—schools for girls were opened in every station; the children, both boys and girls, were gathered in schools in



Girls' Department of Euphrates College, Harpoot



the villages, and through these, together with that most invaluable agency, house-to-house visitation by women missionaries with the native women who were soon trained for that most effective work, Bible reading among their sisters, a brighter day began to dawn for the women of Armenia.

In all departments, opportunities opened, schools multiplied, churches were established and missionary workers under native pastors, though never quite enough for the need, were added. In 1859 a Theological Seminary was started in Harpoot, which four years later graduated its first class of eighteen men. Eighteen hundred and sixty-five was marked by the joining of the churches into an evangelical union to have general oversight of the churches and promote home missionary work in the outlying regions. In 1872 work was commenced at Van, an important center which had long been coveted, and a normal school opened in Harpoot, which in 1878 became Armenia (later Euphrates) College. Coming down to the present day, we see, in spite of the terrible ordeal of earthquake, fire and massacre, which has swept, wave on wave, over these stations, threatening death to all and bringing it in reality to hundreds and thousands of native Christians, a most remarkable and steady gain. Every word from missionaries reiterates the astonishing fact of a hopeful outlook and many encouraging openings.

The changed conditions have tended to decrease the number of day pupils in the schools and to close temporarily many of the village schools, but, on the other hand, the number of the boarding pupils is increased and the orphanage, relief and industrial work has

added a large, new department and an immense responsibility to the already overburdened missionaries. From the former are recruited many most promising pupils for the schools, some of whom have already become preachers and teachers.

Harpoot.

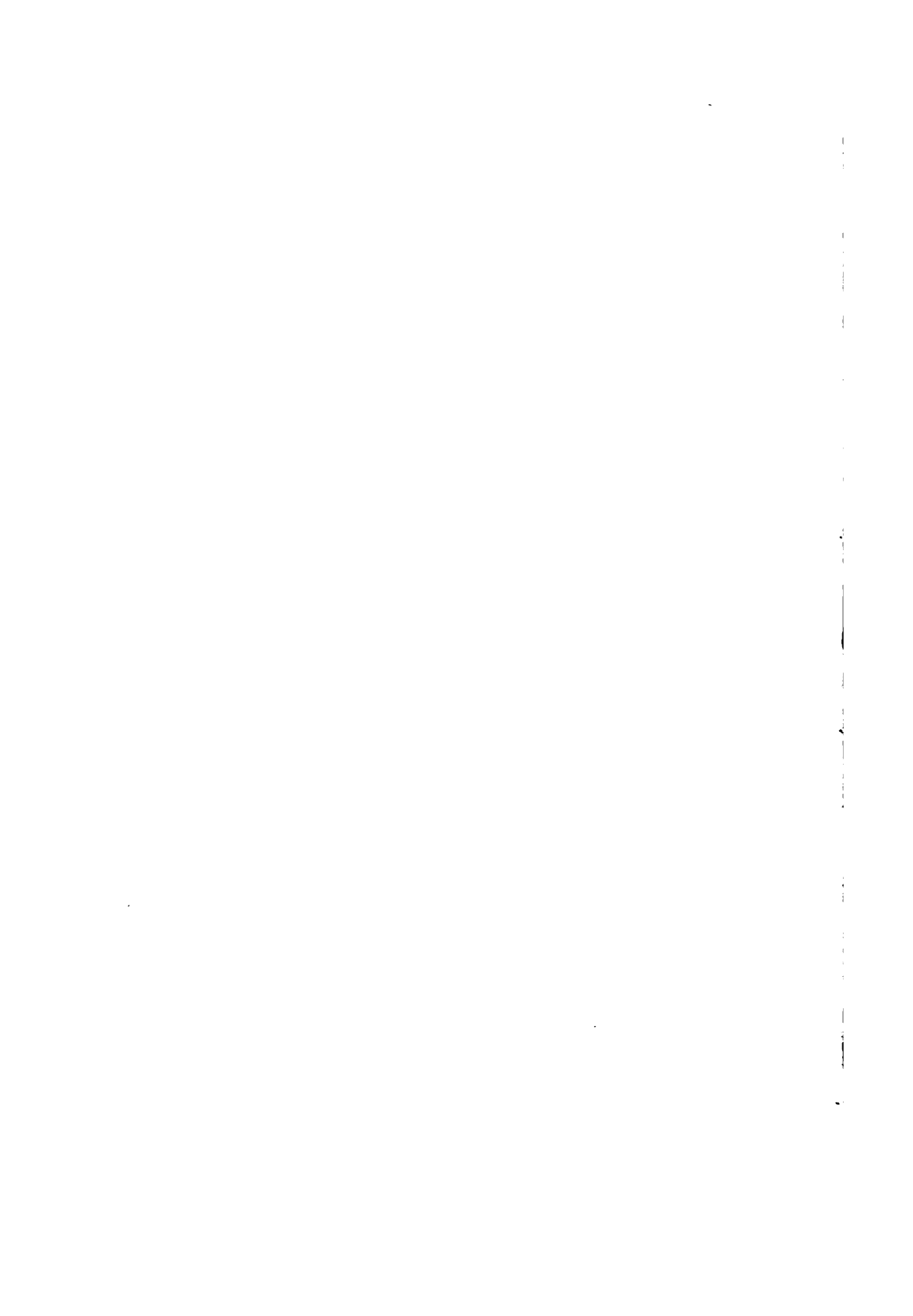
A glimpse of the different stations and their present work will give the surest realization of what this work means. Harpoot has long been an educational center. From the boarding and high schools of its immediate field, a territory three times as large as New England, come pupils for Euphrates College, and not a few from schools at a much greater distance are sent here to perfect their education in Armenian. Last year nearly 1,000 students were enrolled in all departments, from kindergarten to college, inclusive. Of this number nearly half are girls. Their department is carried on quite separately as to class room work, etc., but the two departments united in their commencement exercises, graduating twelve dignified young women and twenty-one manly young men.

The expressed purpose of Miss Daniels, the principal in the education of these girls, is an epitome of the vital motive in all this work—to give the pupils a good, practical education, to lead them to Christ, to inspire them with a love for souls, and then to send them out to needy villages.

Any picture of the work for women in Harpoot would be sadly incomplete which contained no mention of the evangelistic work of Miss Bush, carried on for many years with most marked results, with her associate, Miss



Mardin.



Poole. In fifteen months she visited thirty-nine cities and villages of the district, spending more than two-thirds of the time outside Harpoot.

In these villages are fifty-five schools and ten Bible women, with three hundred pupils, besides which nearly every village has at least one educated woman, trained in the school at Harpoot as teacher or pastor's wife.

Mardin.

Mardin, a city set upon the hillside so steep that one may step from the street onto the roofs of the houses below is the only Arabic speaking station of the Board. Both in its own wide field and stretching away to the south and east is an Arabic speaking population which is calling more and more persistently for trained preachers and teachers. Fifty years of work have just been completed there, during which time more than three hundred workers have been trained as pastors, preachers and lay workers. The last year was best of all in number of new adherents and the total school membership was 1,867, an increase of 300 over the previous year. Here Miss Agnes Fenenga, sent out by the W. B. M. I. in 1901, has charge of the Girls' Boarding School, which has had more pupils than ever the past year. Miss Johanna Graf, also a missionary of the W. B. M. I., has the kindergarten, where she brightened the lives of seventy little ones last year.

Bitlis.

Bitlis is described as one of the most picturesque cities of this region, its substantial, flat-roofed houses rising tier upon tier up the terraced slopes of the enfolded mountains

and extending into the recesses of the hills. It lies almost in the heart of Koordistan, at an elevation so high that the climate is severe, and touring often has to be done by hand-sled, sometimes with snow so deep that the route lies above the telegraph wires.

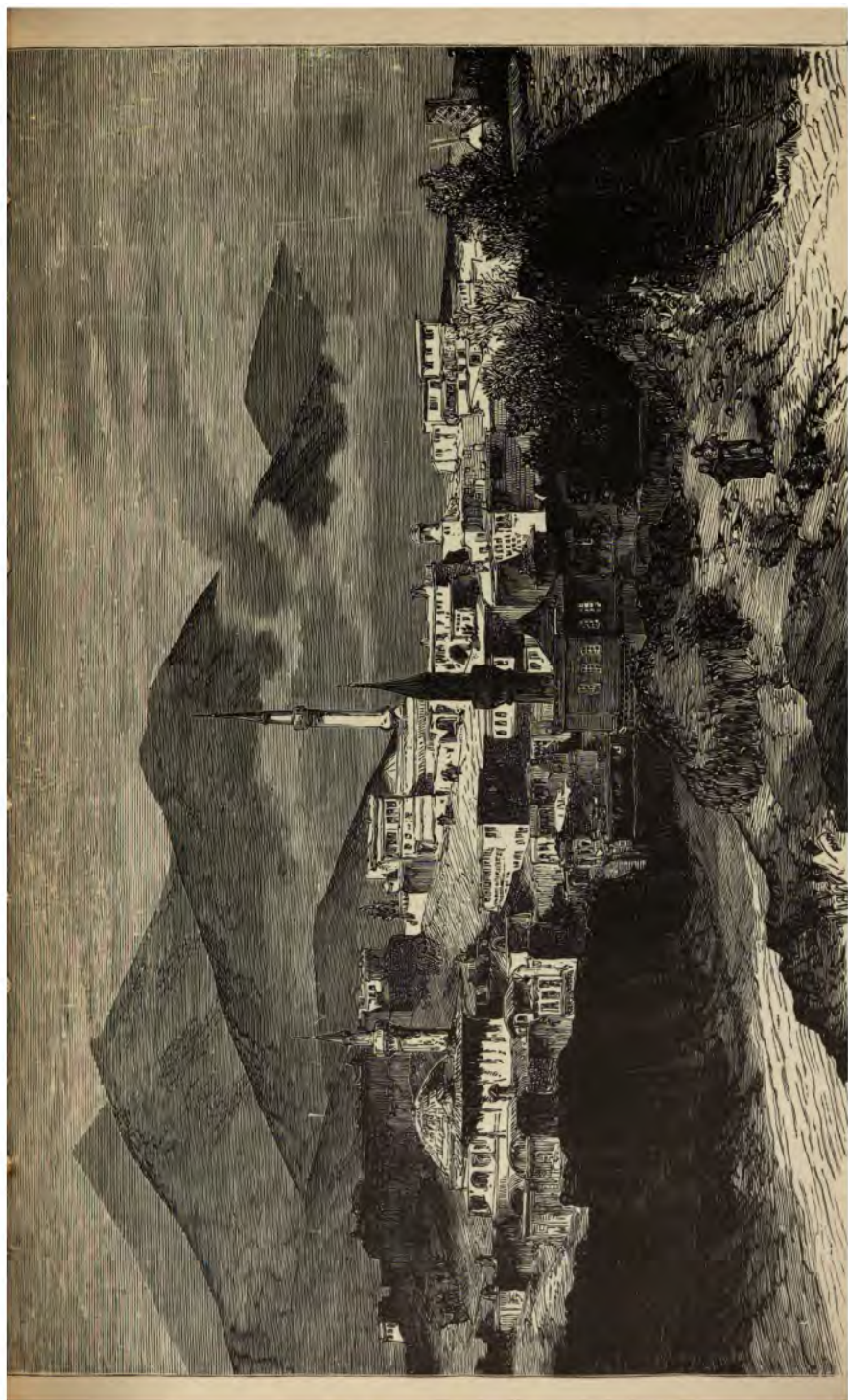
The Mt. Holyoke school for girls has flourished for many years under the fostering care of the Misses Ely and has trained many Bible women and teachers for the outlying field.

Van.

Van, rich in historic association, situated on the shores of the beautiful lake whose name it bears, has the latest formed and in some respects the most promising station of this mission.

One traveler alludes to the American mission here as an "oasis of human kindness and light and love," and adds, "As a result of their efforts throughout our extensive field the standard of wholesome living has been incalculably raised in both its material and moral aspects; the sick receive skilled treatment and schools are opened in most of the needy villages." They reckon something over one thousand adherents in the whole district and nearly 1,700 under instruction in schools and by Bible women.

The Girls' school here enrolls over two hundred, and in addition to this the ladies are largely occupied with orphanage and kindergarten work. No station has made such marked and substantial progress in the last ten or twelve years, as Van has made. The relief work done by Dr. Grace Kimball in 1895 for its extent and efficiency was but an illustration of what the stress of circum-



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stance will call forth of service in the name of Christ. Hundreds were nourished, sheltered, fed, given work to do and surrounded with a spirit of hope and courage at the hour when all seemed lost. Dr. Kimball after the strain, broken in health, returned to this country, where, as a member of the American Board, she has continued her work for the larger interests of Turkey.

Erzroom.

Erzroom is in several respects the most important of the five cities—nearest and most accessible to Trebizond, through which it comes in touch with the commerce of the west. It has also a position of strategic importance politically, and it is the longest established of the mission stations. Six days' travel from Trebizond over a passable mountain road brings you to the lofty desolate plain of Erzroom, 6,000 feet and more above sea level, upon the southern rim of which the city stands.

Here our interest centers in the Girls' School which has been supported by the W. B. M. I. since 1873. Its progress has been gratifying and its work marked by faithful earnestness. It has suffered with all the rest in the tribulations which have prevailed, but it has been the staunch refuge and support of many of the persecuted and now at length in a new and commodious building they are going steadily forward.

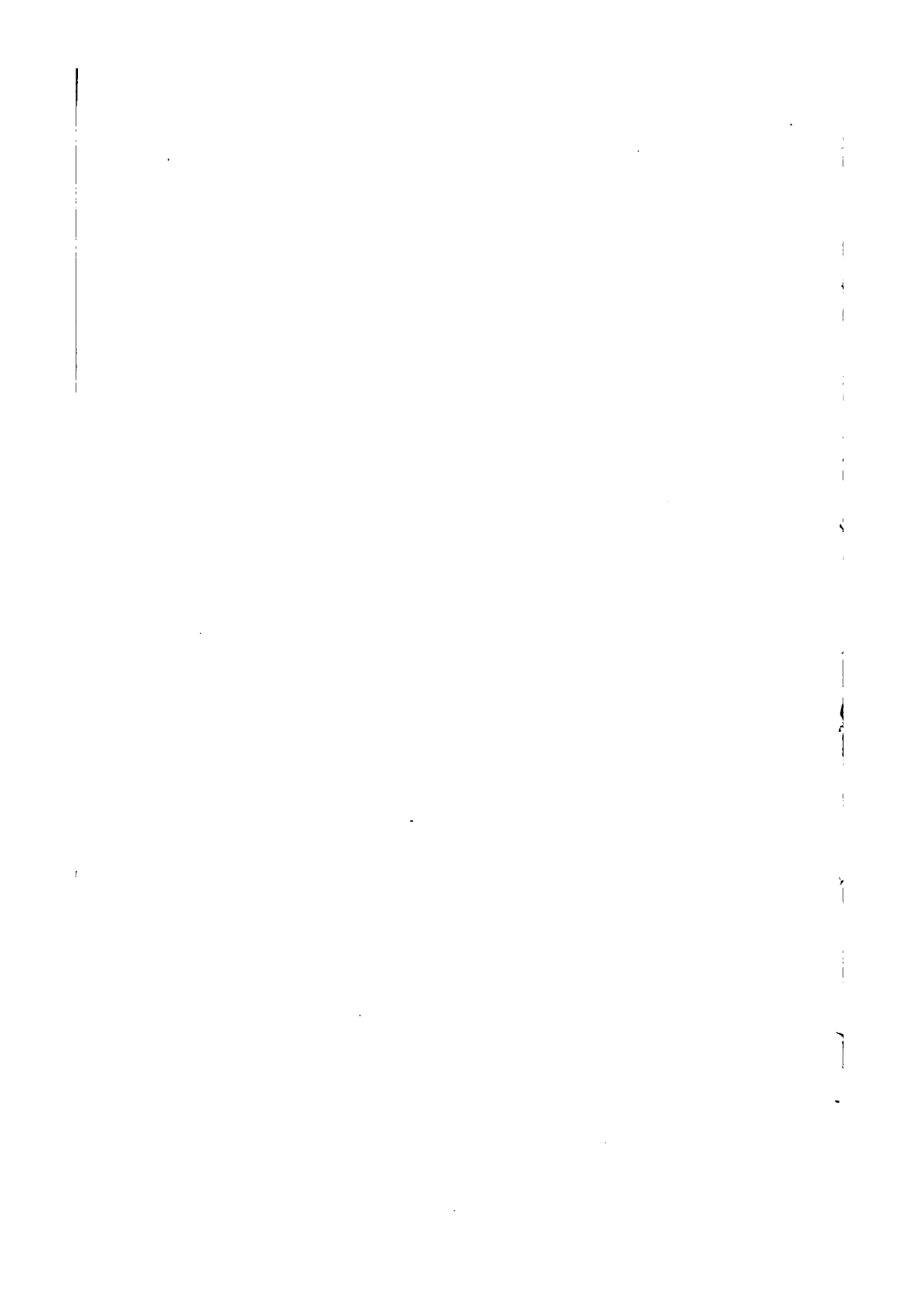
Miss Agnes Lord (W. B. M.) for years did admirable work in this school and Miss Ruth Bushnell is now left alone, but soon will be joined by a new assistant. Much of the valuable work of these stations has necessarily been left unmentioned. The work of the

Christian Endeavor Society in connection with every important church and school is a great factor in strengthening the Christian character of the young; the well equipped medical work with hospitals in four of the five stations is a department full of tremendous work and of immeasurable value. The growing effort towards self-support in the churches in spite of the terribly impoverished condition of the people is most gratifying. The system of evangelistic work, including the reading and instruction by the women, preaching by native men and touring and house-to-house visiting by the missionaries is everywhere in most thorough and general use and is productive of great good.

Truly, "the day is breaking upon the hills and over the plains of Mesopotamia, and the lands of Apostolic Christianity are beginning to revert to the evangelical simplicity and spirituality of the gospel of the Kingdom."

A Bit of Turkish Philosophy

*"Men are members each of many
The self-same stuff in all, as any
When fortune wrings a single limb
Others sympathize with him.
How should'st thou to man pertain
Who carest not for others' pain?"*
—Saady's *Bostan*.



CHAPTER VI.

EUROPEAN TURKEY MISSION

EUROPEAN TURKEY MISSION.

Harriet L. Cole	1883	W. B. M.	Monastir
Mary L. Matthews	1888	W. B. M.	
Mary W. Haskell	1890	W. B. M. I	Samakov
Inez L. Abbott	1907	W. B. M. I.	
Agnes M. Baird	1898	W. B. M. I.	
Esther M. Maltbie	1870	W. B. M. I.	
Elizabeth C. Clark	1899	W. B. M.	Sofia
*Miss Emma Baird			

Including work of the A. B. C. F. M., there are four stations, 57 outstations, 10 ordained missionaries, 9 wives, 8 unmarried women, 6 Bible women.

*Associated with Missions not under appointment.

To Dr. Cyrus Hamlin is due the first suggestion of extending the work of the American Board northward to Bulgaria. He had met a number of young men from this country and became deeply interested in its people. Bulgaria is situated on the southern shore of the Danube to the north of Constantinople. The nation is of Slavic origin and one of the oldest in Europe. The Bulgarians were never subdued by the Greek Empire, and at one time moved right up to the gates of Constantinople. From captives whom they took in war they were taught the Christian religion. Their language was reduced to writing and Bulgaria was among the earliest of European countries to have the Bible translated into its own language (A. D. 860). The Turks conquered them in 1393 and in 1767 placed the church, which up to that time had been independent, under the Greek patriarch of Constantinople. This meant that the use of the Greek language in their national church was forced upon them and explains much of the friction which has existed in

modern times not only in Bulgaria, but even more acutely in Macedonia. Of their country Dr. Hamlin said at the time of visiting it, "It is a beautiful region waiting for the taste and intelligence of virtuous industry to develop into a paradise." The population of Bulgaria is estimated at 4,000,000. The country is a fertile one. Herodotus said of it long ago, "The ear of wheat and barley is four digets broad, but the immense height to which the sesamum stalks grow, although I have witnessed it myself, I dare not mention lest those who have not visited the country should disbelieve my report."

The people of Bulgaria are grave, serious and sincere. In appearance they are European. They are polite and kind and children show great respect to their parents. They incline to the pursuits of agriculture and commerce.

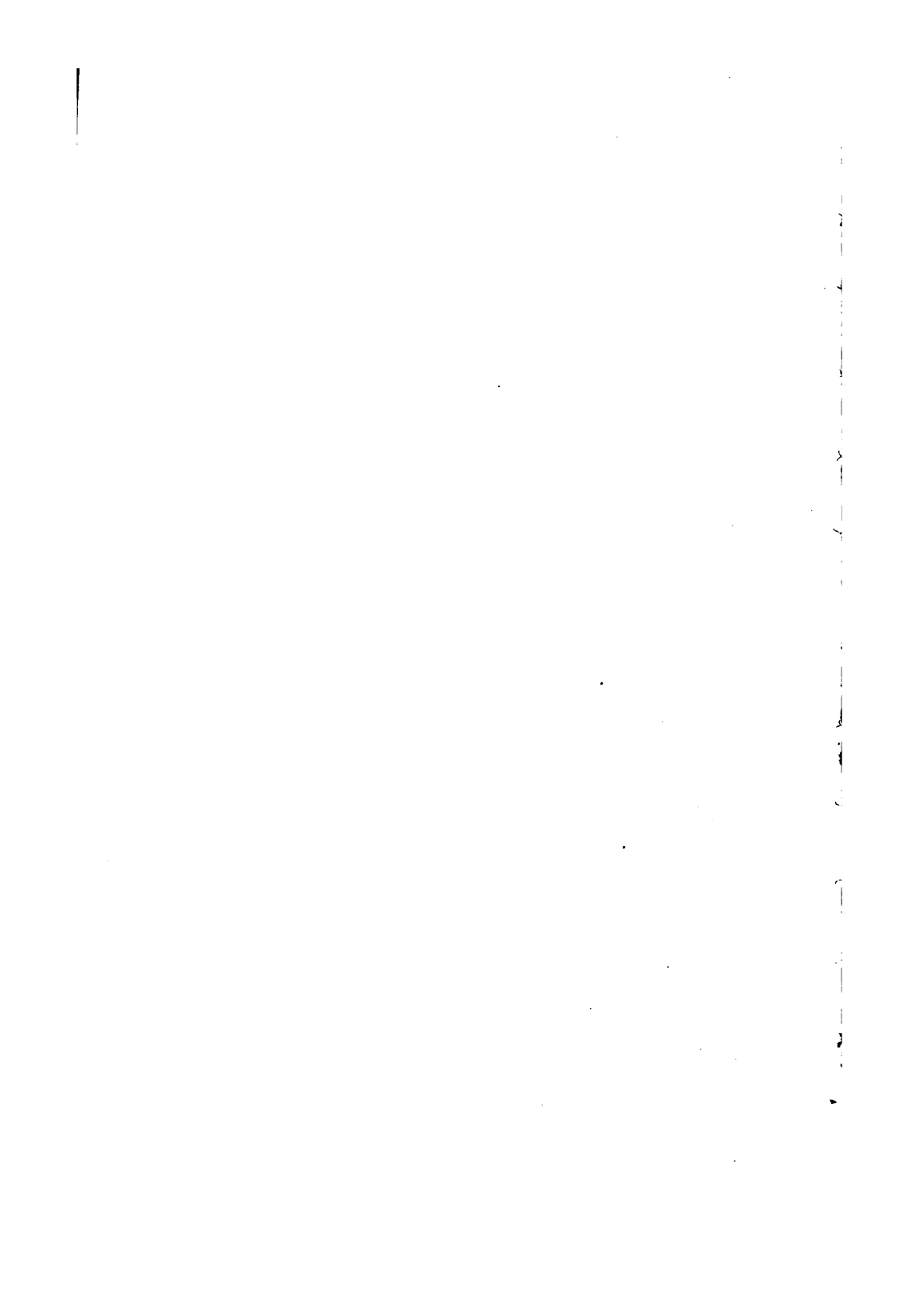
The political career of Bulgaria dates from the Russo-Turkish war in 1877, and it is in shaping this career that Robert College has had so important an influence. Bulgaria began with a constitution modeled after that of the United States. She has since organized her army and shown unusual political sagacity in building up a self-government and developing the resources of the country. She believes in education and a free press. Her platform is "Bulgaria for the Bulgarians" and Europe is watching with keen interest the progress of the people of so much promise. The emigrations from Bulgaria to America have become so large these last few years that a new problem has arisen as to how Bulgaria itself can be developed.

In spite of all its progress Bulgaria has great need. The old forms of religious faith



Samokov, Bulgaria. Bulgarians a People of Strong Possibilities.





are fast losing hold upon the people. New ideas, a skeptical spirit, movements socialistic, anarchistic are upturning a society none too stable. Strong moral and religious principles are needed for young Bulgaria and her greatest statesmen recognize that she will need these influences from the American schools for many years to come.

Missionary work began in the country in 1857. The first step taken was to translate the Bible into modern Bulgarian as the ancient language had become obsolete. This work was done by Dr. Elias Riggs and Dr. Albert S. Long. Next they published school books for the schools already started, and newspapers. Four stations have been occupied by the American Board for work among Bulgarians, two south of the Danube, Philipopolis, and Samokov in Bulgaria, and two, Monastir and Salonica, in Macedonia. There are two Boards at work in Bulgaria—the Methodist Episcopal to the north of the Danube, and the American Board to the south.

The first girls' school established by the Board was at Eski-Zagra by Miss Reynolds in 1863. She was afterward assisted by Miss Norcross, who died early and the school was removed to Samokov.

Samokov.

Samokov is one of the smallest cities of Bulgaria, having but from eight to ten thousand inhabitants. It lies on a table land three thousand feet above the sea and its air is healthful and good. There is clear cold water in abundance, a feature most important to all eastern people. The Rilo Mountains that encircle it are a part of the Rhodope

range and here deep mountain gorges, fragrant pine woods, clear springs and wild flowers in profusion surround one. The nearest railroad is twenty miles away. The people are simple in habit and live in their little cottages which are generally surrounded by a garden. In religion they belong to the Greek church. Jews do most of the trading in the place and there is a small number of Mohammedans and Gypsies.

**Educational
Work**

The Samokov Girls' School had its origin, as has been said, in that started by Miss Reynolds in Eski-Zagra. The beautiful city of Samokov being deemed a much more healthful sight for it, it was removed there. In 1870 Miss Esther T. Maltbie was sent out by the Woman's Board of the Interior in 1870 to take charge of it. In 1872 the school was adopted by the W. B. M. I. Mrs. A. V. Mumford spent a number of years in the school and left it only when the Russian War broke out in 1877. A new building was erected and the school developed in numbers and influence. Then came the Bulgarian struggle for freedom, the first note of which was struck when the wild and brutal Bashi Bazooks were turned for plunder upon these people. Bulgaria was ravaged, her villages destroyed by fire, her women dishonored, and her hope gone. Russia, in this crisis, came to her relief, and 50,000 Russians marched against the Turks, even until within sight of Constantinople. The school, notwithstanding the disturbed condition of the country, was carried on as usual and even assisted in the work of relieving the suffering. At the close of the war, Bulgaria north of the Balkans became free, while the country south remained subject to Turkey. Miss Maltbie was later joined

in her care for the school by Miss Ellen M. Stone, whose capture by brigands some years later stirred the heart of Christian Europe and America. In 1885 a revolution on the part of the Bulgarians resulted in the union of Bulgaria and Roumelia, the province south of the Danube. For ten years the school grew until in 1890 Miss Mary M. Haskell and Miss Agnes M. Baird were added to its faculty. So much, indeed, had it grown that for several years its quarters have been crowded so as to seriously cripple its work. Repeated appeals were made to America for a new building, one of them in this fashion: "Faith is the substance of a new school building hoped for. The evidence of class rooms, an audience hall, dormitories, a dining room, cellar, furnaces and store rooms, yet unseen. We have faith."

The building desired has at last been promised and its future with the foundation so well laid, practically assured. In 1907 Miss Inez L. Abbot was sent out, in time to relieve Miss Maltbie from the burden she has long borne. A Teachers' Club has been formed in Samokov which will be an inspiration and incitement to all engaged in educational work.

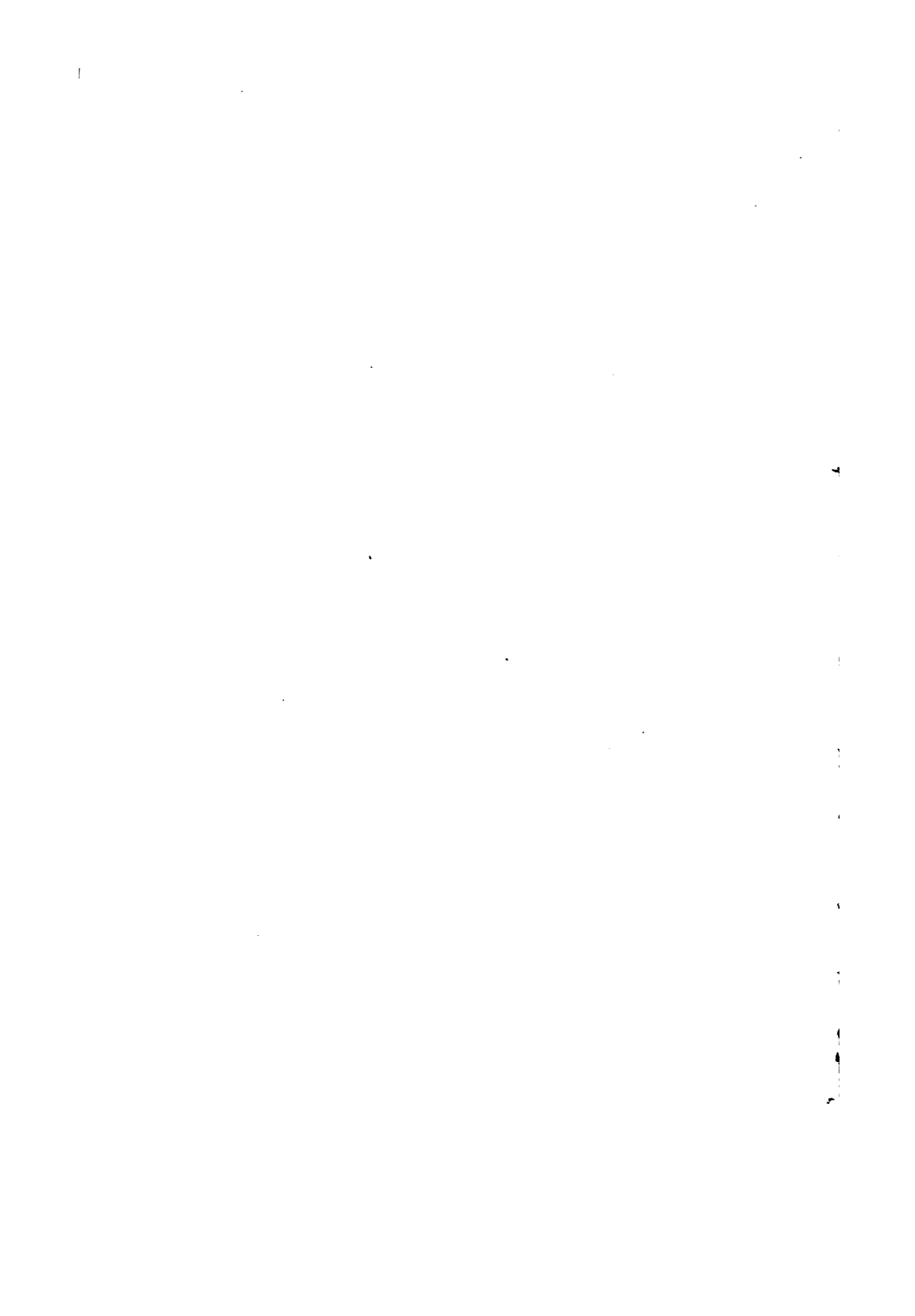
Great changes have come to Bulgaria in these years. A nation has awakened and progress is the thought of every one. Material progress has been made, a system of schools has been established by the government, the education of the people by the popular lecture course initiated, and industrial schools and evening schools have been started which are largely patronized by villagers. The cities of Sofia and Philippopolis are modern cities with electricity, postal telegraphs, electric cars, the mail carried to station by automobiles. At

the time of the Russo-Japanese War Bulgaria responded to Russia's need and sent a camp hospital to the battle field fully equipped with a staff of two surgeons and three nurses. But the education which is making rapid progress in Bulgaria has yet its material side. The demand of the Bulgarian people is for the moral training, and a Christian education, their own schools lack. In Samokov are found not only the Girls' Boarding School, but the Collegiate and Theological Institute and a Kindergarten in charge of Miss Emma Baird. At Sofia is situated the new Kindergarten building with Miss E. C. Clark at its head, and the dawn of a new day in educational work is at hand.

The rapid development of young Bulgaria is for the most part confined to the towns; back, back in the villages live the "people," simple, struggling, suffering, and it is to them that the Bible woman is an unmeasured blessing. A Bulgarian village house is a simple cottage. In a recess on the east side of the principal room is an "ikon" or gilded picture of Mary and the child Jesus, before whom a taper burns in time of sickness or misfortune or at the time of prayer. A woman's religious life after marriage consists in going to church, giving bread and boiled wheat for the salvation of deceased friends and visiting the sick. Her dress is picturesque, a short homespun gown of thick white wool, embroidered in bright red down the front and around the bottom; a straight flowing sleeve trimmed like the skirt. Her apron is a long straight piece of carpet, while a gay kerchief covers the thick black braid of hair down her back. Her dowry hangs about her neck in a string of gold coins. In her hand is a distaff or a



A River in Bulgaria



stocking she is knitting, always beginning at the toe. Her life is simple, but so hopeless. "We are cattle," said a woman once, "and know nothing." The Bible woman, with her sweet, sympathetic tact and cheerfulness coming into such a life to tell the "old, old story" is like a gift from heaven. All honor to the noble work of Ellen Stone in these remote village haunts that has given hope to dull, sad, suffering womanhood, and shown the better way.

Macedonia.

Macedonia, political, is just now the "weather corner" of the east. Bulgaria and Servia to the north have got their freedom. Greece to the south is free. Macedonia alone is under Turkey, or, for the sake of euphony, an autonomy, directed by a Christian governor. The autonomy has not succeeded and the old cry of help for Macedonia has been heard many times in these last years. The population is a heterogeneous one, of seven races—Greeks, Bulgarians, Serbs, Kurtzo-Wallachians, Albanians and Jews. The old time religious feud between Greeks and Bulgarians burns at white heat. The young Turkey party threatens to disown its parent stock, while the Albanians never wholly reconciled to Moslem rule are clamoring for freedom.

It is in the midst of such disturbed conditions that the missionary boards are carrying on their work of Christian love, reconstructing, binding up the wounds of a stricken people, infusing hope and courage, working for a truer freedom than the political vision yet has seen.

The form of work and the emphasis laid

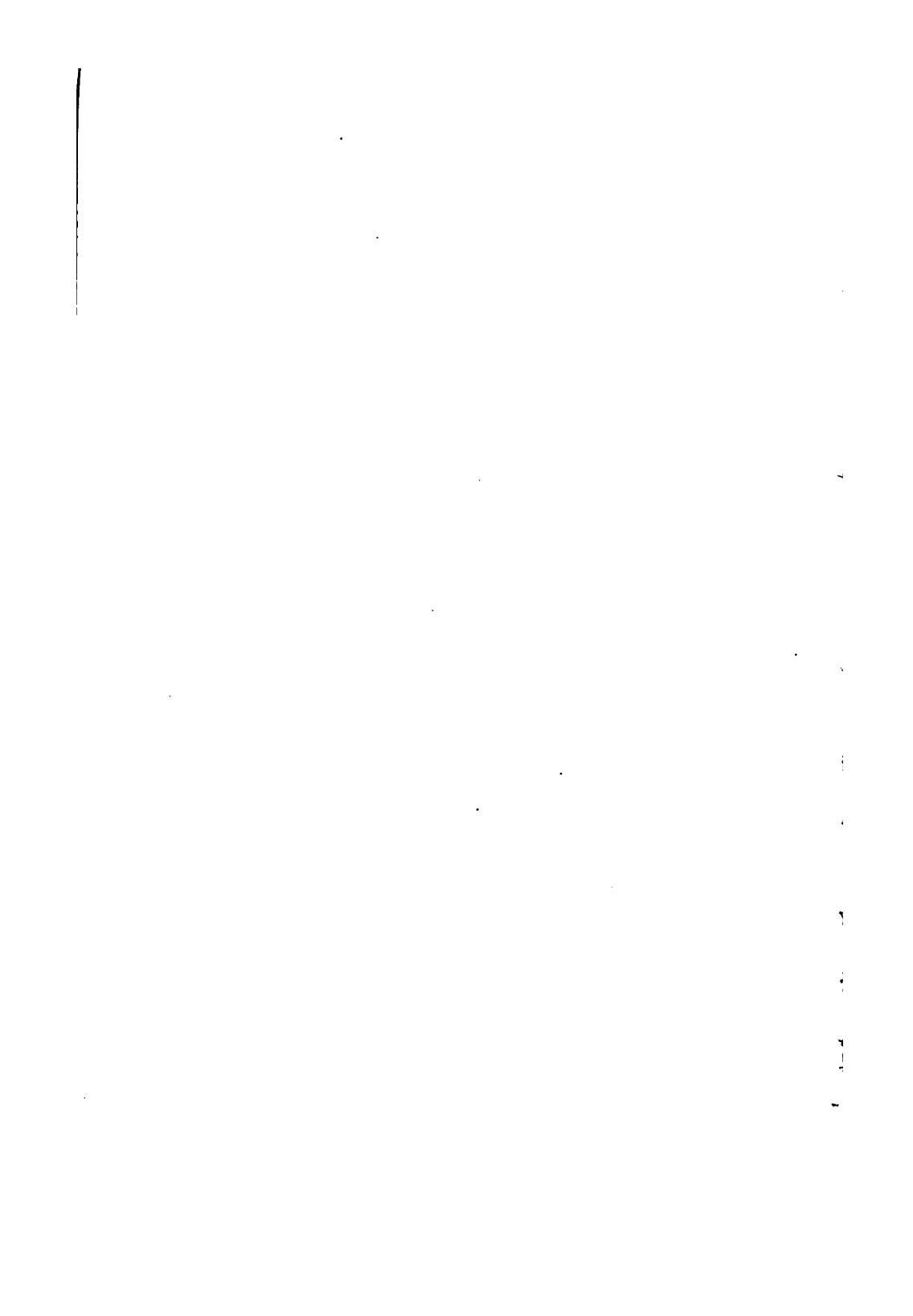
upon each in Macedonia has been developed according to the country's need. The evangelistic work has been very prominent because of the character of the land. Many of the people are living in villages almost inaccessible, and it is only as the Bible woman or the colporteur goes into each, meeting the people personally, making their sympathy felt and opening a door of hope, that the people in many sections can be reached. Much of the evangelistic work for women in Macedonia has been done under the direction of Miss Ellen Stone, but so thoroughly is every department of the mission infused with this spirit that it would be difficult to trace back any of the influences that are awakening the people to their personal source. The need is everywhere patent, the sorrow and the suffering, everywhere great, so that many strongholds, long closed, against the entrance of this teaching, are being broken down. In the present condition of the country, this work has its difficulties, yet on the other hand, it is at just such a time as this that the most effective work is done. A scene like the following is repeated over and over again in the experience of the Bible women. "A group of women had gathered and were waiting for me as I returned at noon. Several of the newcomers were older women. One had white hair which glistened under her dark blue handkerchief. It was evident that they were waiting, for they at once placed a stool in their midst out of the sun; for this old mother, too, they had provided a similar seat. The rest were on the ground looking up into my face. One bent toward me and with intensest whisper said, 'What can you tell us concerning our freedom?' My heart throbbed



Monastir, From the West.



Girls' School at Monastir.



with sympathy as there came into my mind, 'And ye shall know the truth and the truth shall make you free.' "

Every once in a while a sign is seen of the light that is breaking upon the minds and hearts of these people. A Bible woman not long ago in conversation with a Greek priest talked long and earnestly of the new life in Jesus Christ. He listened to her with respect and when she attended the service in his church he, a Greek Catholic priest, insisted that she should take the Bishop's chair and speak to his people. It was a strange sight, a woman speaking in a Greek church with all the saints, the holy mother and the blessed child looking down upon her from their frames.

The great need of industrial training has been recognized and a school established in Salonica, the ancient Thessalonica, of Paul's time. The school is called the Thessalonica Agricultural and Industrial Institute. It is not supported by the Board, but works in co-operation with it. It teaches the young men of this impoverished land how to develop the natural resources of a fertile country and will help them to lift life onto a higher social and religious plane.

**Industrial
Work**

The American School for Girls in Macedonia is situated at Monastir, a great military center for the province, with a mixed population of 45,000. The school was started in 1878 principally for Bulgarians, but since that time it has received students of many other nationalities. The grade of the school is that of a High School and more and more the English language is coming to be used. Miss Harriet L. Cole (W. B. M.) and Miss Mary L. Matthews (W. B. M.) have it in

**Educational
Work**

charge. The American teachers are provided by the W. B. M., while the W. B. M. I. supports the school. The graduates are scattered throughout Macedonia. It has been a potent factor in bringing another race to seek for education and enlightenment, that is, the Albanian, for one of its alumnae, Miss Sevastia Kyrias, is the first woman to work for the education of the women of her race. Miss Stone is a trustee of this school.

Orphanage
Work

Oh, the cry of the children in Macedonia! Bereft of home, of parents, friends, and thrown upon a turbulent society like that of Macedonia, the orphanage work that has provided for their needs, is among the noblest that the missionaries have been called to do. By the generosity of an English gentleman, a home, the Essery Memorial Orphanage, was provided in Monastir for these little ones, but the care and the keep of the home devolves upon the Mission. No work makes a stronger appeal to the heart, none calls forth more appreciation and gratitude. One child was brought into the orphanage, having been found living with her father in a place, as the servant said, "Unfit for animals." As they gathered in prayer one evening a little child prayed, "We thank Thee, our Father, for food, shelter and a warm place to live." "Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto Me."

Albania

The first call for work among the Albanians came to the Mission from Mr. Gerasin Kyrias, who has sometimes been called "the apostle to the Albanians." Mr. Kyrias, himself an Albanian, graduated from the Theological Institute at Samokov full of the purpose to work for his own people. Albanians



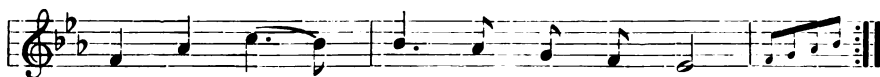
Girls' School at Koortcha, Albania.



Schu - me Ma - ret - sa O kru - vo - ve - na Pla - che vdo - vet - sa

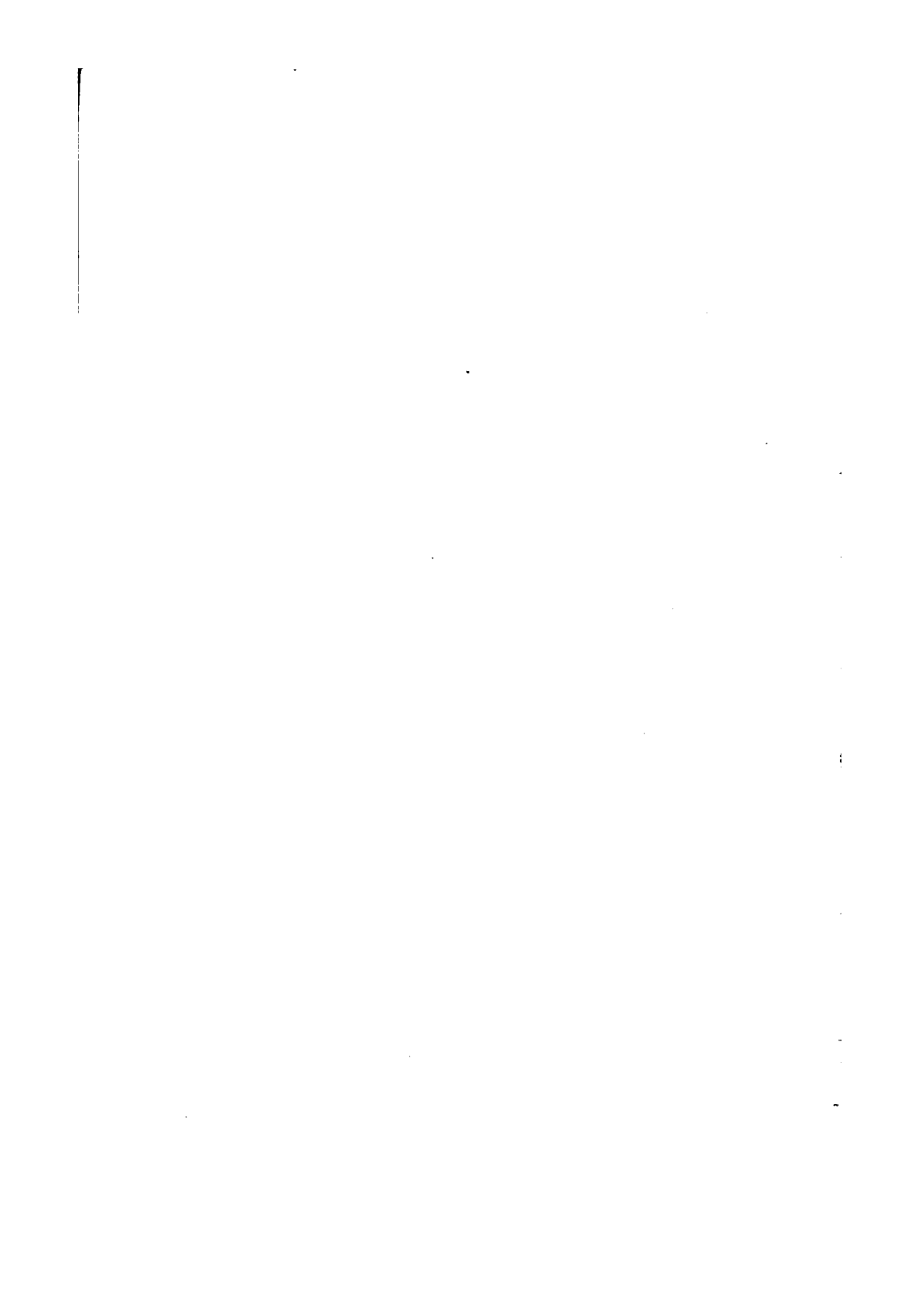


Lu - to ra - ne - na. Marsh, marsh Ge - ne - ro - le nash



Raz, dva, tree Marsh vo - e - net - se.

Bulgarian Song.



are supposed to be descendants of the original inhabitants of Albania and of Greece, even before the invasion of the Greeks. They are called Sqhperi and their country Skiperi, the "land of rocks." Though nominally brought under the Turkish yoke and partially converted to Islam in the fifteenth century, for a long time they maintained a sort of semi-independence. As Moslems they fought under their own leaders in the armies of the Sultan and have always had the reputation of being brave soldiers. They have never, therefore, been in the fullest sense, a subject race. A part of the Albanian nation is Christian and it is to that element that the American work first addressed itself. The Albanians have been tenacious of their own language, although they had no alphabet and the Bibles first translated for them were given them in Greek letters. Mr. Kyrias, being a member of the National Albanian committee, assisted in choosing an alphabet for the people. He first started preaching among them and later with his sister, Miss Sevastia Kyrias, the graduate of the Monastir school, referred to above, and after a graduate of the American Girls' College in Constantinople, opened the first girls' school at Koortcha, in Albania. Great opposition has been met, the government refusing to allow the Albanian language to be used in the school. The enmity of Greek schools in the vicinity was incurred. There were unusual difficulties to be overcome, as it was necessary for the teachers to write out all the lessons and make duplicates on the hectograph. Repeatedly Miss Kyrias has stood in danger of her life, but she has persisted and with the assistance of her sister, Paraschevi, has kept the school

open, its numbers increased, and its influence strong. It is in Koortcha that Mr. and Mrs. Tsilka are now working and a year ago Rev. and Mrs. Jeremiah Kennedy joined the station, insuring the development of a Christian work among the Albanians. Mr. Kyrias' life was a short one, his death resulting from exposure incurred while with brigands who had captured him in the mountains.

It is not strange that in such a disturbed condition of society as has existed these last few years in Macedonia an event like the abduction of Miss Ellen M. Stone should have taken place. The story is a familiar one. Miss Stone had been holding her usual Summer School for Bible workers in Bansko, Macedonia. Returning from this in a company, of her students, three or four Bulgarian teachers, Mr. and Mrs. Tsilka and Mrs. Oosheva, the party was attacked by brigands. Miss Stone and Mrs. Tsilka were separated from the others, carried off into the mountains, and a ransom of one hundred and ten thousand dollars was demanded. The sequel to the story, how they were kept there for many months, the birth of the little child Ellenka Tsilka and the final redemption of Miss Stone and Mrs. Tsilka are a well-known story to all.

The Constitution which the Sultan, Hamid II., has recently granted to the subjects of the Turkish Empire must, if it be given in good faith, affect conditions in Macedonia materially in the restoration of order and development of the resources of the country. Just how much will be accomplished cannot now be predicted, but the outlook is a brighter one than has dawned upon Macedonia for many a day.

CHAPTER VII.

RESULTS—INTELLECTUAL—SOCIAL—RELIGIOUS.

In an article published in the Contemporary Review, July, 1906, entitled, "The Possession of Asia Minor," Professor W. R. Ramsay says: "The struggle for possession of Asia Minor has not ended. It is going on now, but in recent years the weapons with which it is waged are schools and colleges and railways. The American schools and colleges are the great civilizing agencies because they aim at creating an educational class among all nationalities." Professor Ramsay goes on, in his "Impressions of Turkey" to say: "An educated middle class is almost wanting in Oriental society; and fine, constitutional government depends wholly on the strength and good sense of this class." The means by which the Congregational Church working through missionaries has accomplished this result in cold statistics are as follows: It has established work at 21 strategic points in the Turkish Empire extending itself from these centers by 414 out-stations. These out-stations in turn are centers for the villages about; 49 missionaries are doing its work with their wives and families teaching to the east what a Christian home may be; 12 physicians are doing a work of mercy which no numbers can rightly value and 68 women are giving themselves to the work of uplifting the ideal of womanhood. There are 5 theological schools in which young men are being trained for preaching and 8 colleges provide for the higher education of men and women; 50 high schools and boarding schools have been established, and 510 of primary grade. The privileges of

Intellectual

**An Educated
Middle Class**

Christian American education are being given to 26,512 students in the Turkish Empire.

Childhood If this work of the Board in Turkey has created an educated, middle class, no less true is it that the specific work of the Woman's Boards has created two new periods of life for women. There is practically no childhood in Turkey. Little children are in dress and manner like little grown-up men and women. One often sees a child with all the gravity of a woman of years. The children are beautiful and much praised as the popular saying indicates, "There is nothing so sweet in all the world as children, except grandchildren," but beyond playing with them and training them to be and act like their elders there is no responsibility for the child. A Turkish baby boy is clad in soldier's uniform to impress upon him from birth the military idea, long before his spine can support all this dignity. Epaulets crown his shoulders and tiny sword hangs at his side as he utters the cry of babyhood. The little girls grow grave and mannered at the very time when they should be scampering around in play. But the kindergartens of the Woman's Boards are changing all this and the joy of child life, the play spirit, is being infused into these children, so nearly robbed of their nature's birth-right.

Girlhood Again, in Eastern lands, there is no such thing as girlhood. The girl steps almost from the cradle into the grave responsibility of wifehood and motherhood. The schools for girls are changing this, too, and the happy, joyous girlhood, which makes every American mother's heart swell with pride, has come to Turkish lands. Here the bright, beautiful,

intelligent, College girl has come to stay. This means young womanhood, another stage of life, the quick maturity of the Orient forbade, a time when the well equipped girl has opportunity to test her power and develop self-reliance before assuming graver cares. This means better mothers, better homes, a higher plane of life for all.

The indirect influence of the educational work of the Board upon the schools native to Turkey is too important to be overlooked. No sooner is an American school started in a quarter than an Armenian or Greek school is opened in the same, or else the school that was already there, improves its grade of instruction. There is imitation, there is often co-operation with the American schools, and teachers trained in the latter schools are much sought for. When kindergartens started in the Board schools, the Armenians quickly caught the idea and built kindergartens of their own; and, however seriously these schools have been crippled by the sorrowful events of the past few years, they evidence an awakening of the people to the nation's need. The Greek national schools for girls have steadily improved since the time when Rev. M. Brewer received a large number of Greek girls into his school, in 1832. Greek schools for girls, of creditable grade are found now in all the larger cities of the Turkish Empire and in Greece. The Bible is taught in all these schools and sometimes a day is set apart for a study of the passage in the Bible which will be used in church the following Sunday.

Indirect
Effects
Among
Christians

The general impulse to the education of girls which the work of the Woman's Boards has given to Turkey has been felt more or

**Among
Moslems**

less directly by Moslems as well as Christians. In an article in the Forum, 1905, Dr. Mary Mills Patrick tells of the progress in the education of girls which has been made in Turkey among Moslems. Fifty years ago a public primary school for Moslem girls was started in Stamboul. Two schools of fine arts were added later with three regular grades—primary, secondary and high. All these schools are free. In the primary grades girls and boys are taught together. An extensive plan has since been made for schools throughout the empire, including 1,500 primary schools with 150,000 girls and boys attending, and forty secondary schools for girls with an attendance of 3,000. Private schools for girls are now being founded by Moslem gentlemen of wealth. There is one such in Constantinople, "The Dar-ul-Malumat," "Gate to Knowledge," which has a normal department and fits Turkish girls to be teachers. Another source of education for Moslem girls is the governesses, English, French and German, who are found in every harem of consequence. It is not at all an unusual thing to see a Moslem woman reading an English book or newspaper on the steamers of the Bosphorus.

In Bulgaria

In Bulgaria a system of public instruction is developing and government Gymnasias for girls and boys are found in all the principal cities. Many of the young men and women of Bulgaria are being trained in European universities and are returning to infuse their new found spirit into their own people. A government examination is now demanded of all teachers in Bulgaria. Teachers trained in the American schools must, therefore, be fitted for this. The presence of government

schools does not in any way mean, however, that the American school is no longer needed, for that institution stands for a moral and religious training whose need is recognized by the strongest statesmen and most devoted patriots in the land.

The publication work of the Board is another most effective way of directing the thought of the people. The Board publishes the Zornitza, "Morning Star," in Bulgaria and the Avadeper in Turkey. Hymns are translated, Bibles sold, and many a leaflet full of suggestion and stimulus is sent out from the doors of the Bible House.

**Publication
Work**

With the dispelling of ignorance in Turkey innumerable changes are coming into society. Through the colleges for men and women a whole new profession has been created. The hospital work and medical treatment are transforming all the customs of the home, in forming a new idea of the care of children and of the sick and in teaching the laws of health. The men and women no longer swallow the prescriptions with a silent incantation, and the preservation of the health is an intelligible thing. Marriage customs are more refined, and the old way of forty days of mourning for the dead is giving way to the calm bearing of sorrow, which comes of a vital Christian faith in immortality. Women have improved in tidiness and attractiveness of appearance. In earlier times it was difficult to find a woman who was presentable to guests in her own home unless notice were given some hours beforehand of a contemplated visit. Now an educated woman is as neat and careful about her person, house and children as if she were always in the public gaze. A chivalrous regard for woman has

Social

arisen and there is growing up a general society of men and women, associated in helpful companionship.

Dr. Dennis, in his Missions and Social Progress says: "The American College for Girls at Constantinople, the woman's department of Euphrates College at Harpoot, the Aintab Girls' Seminary, The Central Turkey College for Girls at Marash and a score or more of boarding schools and high schools in other places form a monumental tribute to the value placed upon the education of woman."

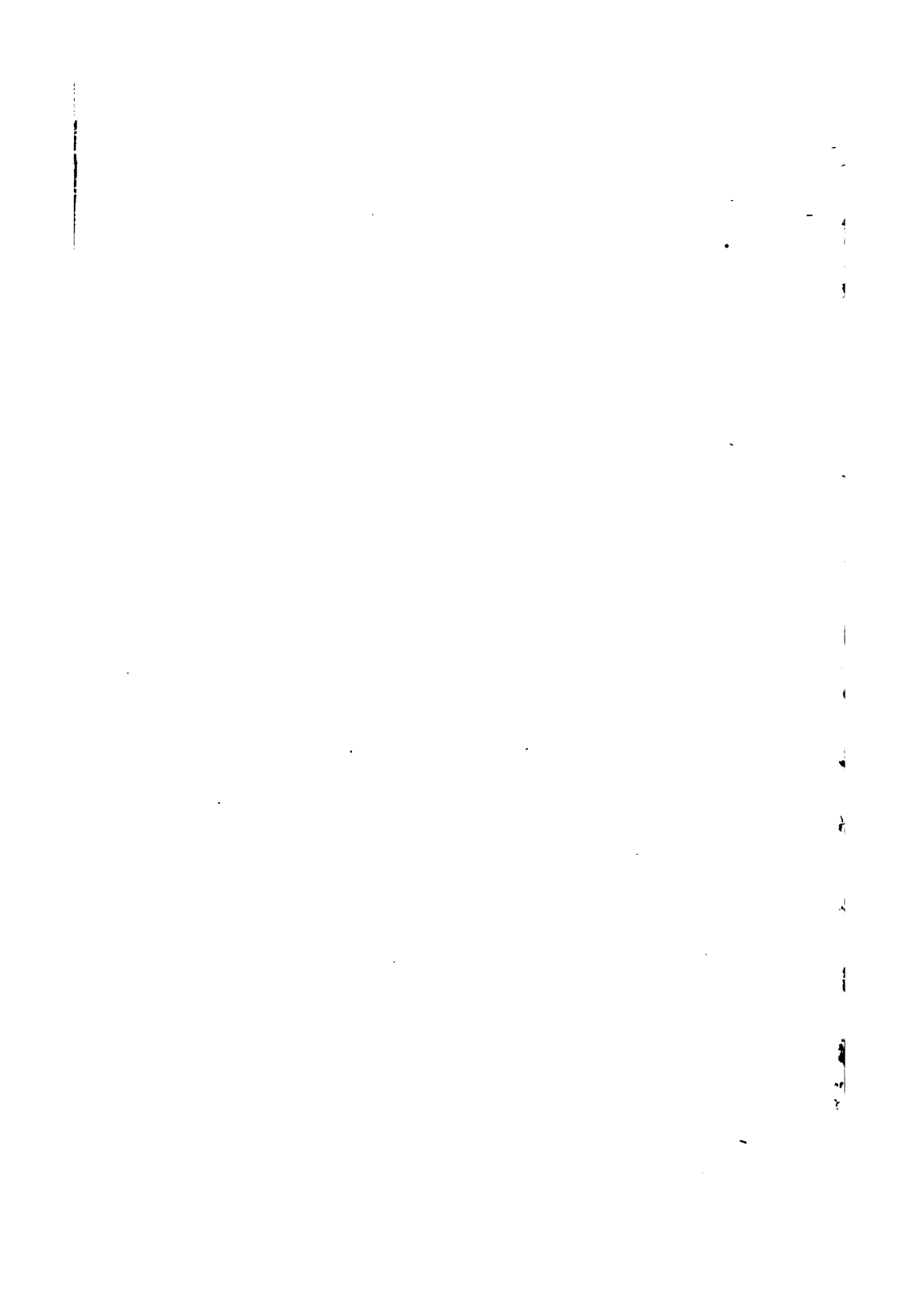
The socializing effect of the Bible woman's work with the personal contact with the people, which it involves, cannot be too highly estimated among the influences which are making over these eastern countries.

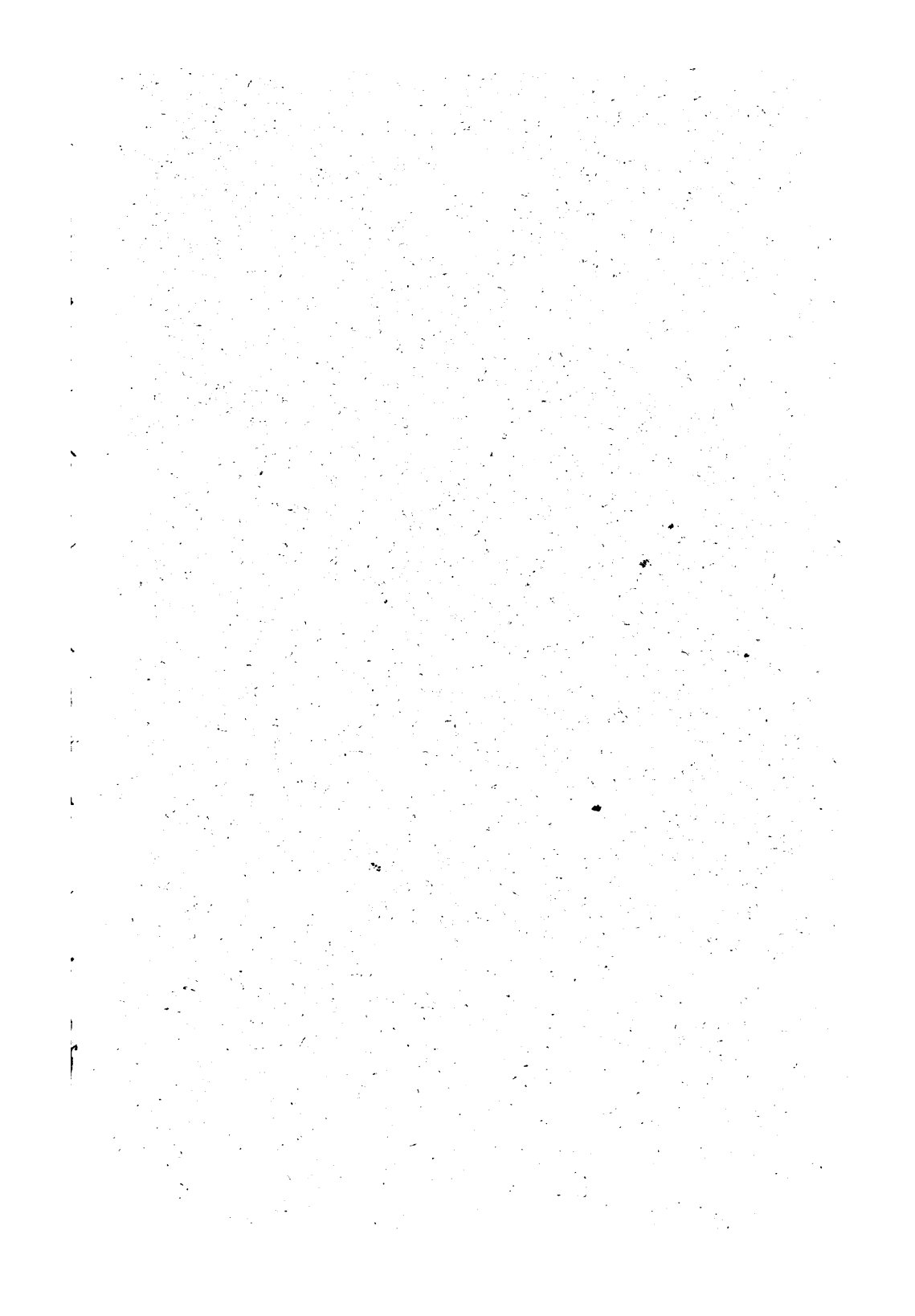
Religious

To enumerate the churches which have grown up under the American Board in Turkey, in order to judge what has been done for the religious life of the country would be to offer an inadequate estimate. One hundred and forty churches, 16,000 communicants, with 40,000 interested attendants, 300 Sunday schools, with 30,000 children being taught, numerous societies of Christian Endeavor, with their active philanthropies spread through the empire in other countries; 1,031 people of the native races preaching and teaching the "New Way"; \$115,681 contributed by the peoples of Turkey. All these statistics are very insufficient to express what Christian America has been accomplishing for the religious life of Turkey. As a result of its influence in great measure the Orthodox churches of the east, Greek, Bulgarian and Armenian are clamoring for reform. A few years ago a sermon on Sunday was never

heard within the walls of an Armenian church. Now there are many, where once a week an inspiring sermon on rectitude of living or the principles of Christian life, is given to the people. A spirit of reverence, too, has crept into the churches, a quiet, orderliness sense of propriety they once lacked. The Bulgarian Synod, not long ago, issued a translation of the Bible in modern Bulgarian for use among the people and in all these eastern churches the need is felt of an educated priesthood and reform.

The measure of what has been done in Turkey lies in the spirit which the missionary work has infused into men and women, the truer sense of personal worth, the higher regard for women, the tender care of the sick and helpless, the new responsibility for the child; the finer ideal of the home; and a truer conception of freedom for both men and women, than war or European treaty, revolution or Turkish constitution can produce, the freedom that makes "free indeed."







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